

THE
EXALTATION
OF
CHRIST
IN

The dayes of the Gospel:

As the alone { High-Priest,
Prophet, } of Saints
and King,

By Thomas Collier, sometimes Teacher to
the Church in Y O R K E.

1 Cor. 2. 2. *For I determined not to know
any thing among you, save Iesus Christ,
and him crucified.*

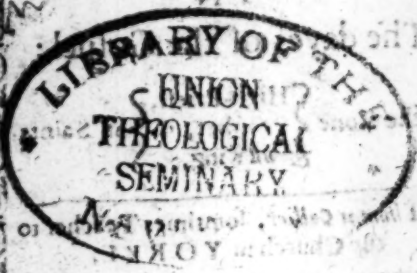
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THE
EXALTATION
OF
CHRIST



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The Epistle to the Reader.

Pious Reader, Such is the transcendent Excellency of the knowledge of Iesus Christ, that we may say of it, as the Philosopher sometimes spake concerning the Soule of Man, *Præstat paucula ex meliore scientia degustasse, quam de ignobiliore multa*, that is, A small and dim understanding of it, is to be valued far above any other Science. And the Apostle esteemed all things as loss and dung, *Εἰς τὸ γινώσκειν Χριστὸν* for the excellency of the knowledge of Christ Iesus *Phil. 3. 8.* Now that thou mayst grow in the knowledge of Iesus Christ, here is offered to thy diligent perusal a little Treatise, wherein Christ is exalted in all his Offices. It contains three parts, the first treats of his High Priests Office; the second contains his Prophetical Office; and the third

Arist. de Anima. l. 1.

To the Reader.

handles his *Kingly Office*. Thou must not expect *Excellencie* of speech, and the *enticing* words of mans wisdom, but thou mayst (by Gods blessing) learn somthing more of the *excellencie* of the knowledge of Christ Jesus, and mayst finde the tongue of the learned speaking a word in season to thy weary soule, in the plain and powerfull *evidence* and *demonstration* of the Spirit, and such is the excellencie of Scripture learning, which contains in it *storem delibatum*, the flower and quintessence of soule-saving-knowledge, that it will abundantly satisfie the hungry soule: A man may have excellent knowledg in other things & yet perish, but this is life eternall to know God and Jesus Christ, *Joh. 17. 3*. There are some *shinings forth* of the eternall Power and Godhead in the creatures, [הַשָּׁמַיִם מְסַמְּרִים נִבְרָא] So that the invisible things of him from the creation of the world, are cleerly seen, being understood by the things that are made:

To the Reader.

made; wee know the diffused bright-
nesse of the Sun-beams, is not so plea-
sant in large windows; nor can the
bright shiniings of him who is invisible
be so clearly, sweetly, pleasantly dis-
cerned in the creatures, as in the face of
Jesus Christ; in whom dwels the ful-
nesse of the God-head bodily, Col. 3. 9.
And in whose face the light of the
knowledge of the glory of God hath
shined in the hearts of his Justified,
sanctified ones, 2 Cor. 4. 6. and there-
fore by way of eminencie Jesus
Christ is called [*ὁ παύσατος τῆς δόξης αὐ-
τοῦ*] the Bright-
nesse of his glory, and the expresse I-
mage of his substance, Heb. 1. 3. O how
excellent then is the true knowledge
of Jesus Christ? and how acceptable
will this little Treatise be unto those
who with a spirituall appetite are en-
quiring after the true knowledge of
Christ in all his Offices. The Author
being far distant from the City, could
not see to the correcting of his Booke,

and it is an usual thing for some faults
to escape the Presse-uncorrected in
such a case & which thou maist amend
with thy pen as thou readest and for
any material thing which thou appro-
hendest thou soundly carry it to the
Touch-stone of the Worlthy Tryall
things, and bold fast that which is good
And as wee would have others mod-
erate in censuring us [Hanc ueniam
dimisq; damnsq; vicissim] p'goe and doe
thou likewise & if but a mite of know-
ledge shall be (through Gods blessing)
by this his labor added to thy under-
standing, then God have the glory, and
the Author hath his end.

Thy friend, and the

truths servant.

Hanserd Knollys.

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T H E



THE
EXALTATION
OF
CHRIST

The alone High-Priest of
SAINTS.

CHAP. I.

JOHN 3. 14.

*And as Moses lift up the Serpent in the
wildernesse, so it behoves the Sonne of
man to be lifted up, &c.*

His Text presents you with the ex-
altation of the Lord Jesus, and the
manner of it.

Occasioned by a discourse be-
tweene Christ Jesus, and Nicode-
mus : from the beginning of the Chapter,
B. there

2 *Christ exalted as the alone*

these words being a part of that discourse, and they are the words of Christ, who is truth it selfe, and cannot lye, the faithfull and true witnessse, the *Alpha* and *Omega*, the first and the last of all truths; and heavenly mysteries of the Gospell.

The Text divided in two parts:

In this Scripture you may be pleased to take notice of two particulars: first, an act to be done, *Christ lifted up*: Secondly, how it must be done; *even as Moses lifted up the Serpent in the wilderness*, &c. I shall not meddle with that title by which Christ is pleased to describe himselfe (the son of man) I might note that Christ is the Sonne of man, and so true and perfect man, as well as God, *Romans 3. 4.*

But I shall rather pitch upon the maine glorious Gospell truth held forth in this Scripture, and the truth or conclusion is this.

Dock. 2. That the Lord Jesus Christ now in the dayes of the Gospell, is to be lifted up *even as Moses lifted up the Serpent in the wilderness.*

Christ is to be lifted up now in the dayes of the Gospell.

Note. 1. Christ is to be lifted up in the preaching of the Gospell.

2. In

1. In the soules of Beleevers.

1. In the preaching of the Gospell, and that first for justification and life, as the alone Priest, Artonement, and Peace-maker, betweene God and his people,

2. He is to be lifted up as the alone Prophet, to teach as the alone King and Law-giver to his Church and people. And this is to be done both in the preaching of the Gospell, and in the hearts of Beleevers.

1. In the preaching of the Gospel, Christ is to be lifted up for justification and life; this was the end for which Christ came into the world *John 10. 10. I am come that ye might have life*; and that ye might have yet more abundantly: O beloved, Christ came to give life to dead soules, *John 5: 25. The dead shall heare the voyce of the Sonne of God, and they that heare shall live*: And this life Christ communicates to his, in giving his life to purchase life for his own, who were dead in trespasses and sins, *Ephes. 2. 1. And so freely and fully justifies all whom he intends to save, Rom. 3. 24.* And this justification, although free, through the redemption that is in Christ, yet we come to participate of that justification by faith, *Rom. 3. 26, 27, 28.* And the preaching of the Gospell is the Instrumentall

4 *Christ exalted as the alone*

meanes in the hand of God working faith, *Rom. 10. from vers. 14. to 17. Faith commeth by hearing, and hearing by the Word of God:* therefore Christ is to be exalted in the preaching of the Gospell, for justification and life, that men beholding him, may have life by him.

See this truth confirmed, *Matth. 10. 27. What I tell you in darknesse, speake yee in the light, and what yee heare in the eare, that preach yee on the house tops:* Note, what Christ doth tell his servants in the darke? he tells them that he is their life, and their light, their justification, reconciliation, and peace, and hee tells them in the darke in secret, that there is no light or life to be attained in any Creature or thing beneath the Lord Jesus, and Christ having called them to it, this they are to speake in the light, and to preach it upon the house tops, that is publikely, to make it knowne to all, that men through the blessing of God may come to the sight of it.

This was the commission Christ gave to his Disciples, to lift up himselfe as the alone justification, and life, in the preaching of the Gospell, see *Luke 24. 47. compared with Mar. 16. 16, 17. In Luke the Text sayes, And that repentance and remission of sins should be preached in his*

his name among all Nations : And in Marke, Goe preach the Gospell to every creature, he that beleeveth and is baptized shall be saved, &c.

Note. In the first, *remission of sins* is to be preached ; in the second, *salvation through beleeving* : and both these in Christ, remission of sins in the name of Christ, salvation and life through beleeving in Christ, who is the alone justification of beleevers ; so that justification, remission of sins, &c. through Christ is to be held forth to the view of the soule, that the soule who is a sinner may by the power of God come to see the Sonne ; that is, to see that remission of sins, that justification that is held forth in Christ, and so come to be made partakers of it : This you shall see farther confirmed by a second word from Heaven, *Acts 5. 20. Goe, stand, speake in the Temple all the words of this life*, that is, all the words of the Gospell of Christ, the meanes God hath appointed by the workings of his Spirit, to discover life unto the soules of men.

And secondly, as Christ thus requires it, so likewise the Apostles practice it, you shall ever find them exalting Christ, so the Apostle *Peter, Acts 4. 12. exalts Christ to the heavens*

6 *Christ exalted as he alone*

above all, Neither is there salvation in any other: for there is none other name given under heaven among men, whereby we may be saved, but by the name of Jesus. (Hearke you) beloved friends, here is Christ exalted, his name above every name, for the remission of sins, salvation, and thus, is Christ to be exalted above all duties, creatures, every thing, *Acts 5. 42.* And daily in the Temple, and every house they ceased not to preach and teach Jesus; What did they teach and preach of Jesus? they preach justification by Jesus, in opposition to al legall righteousnessse, *Acts 13. 39.* And by him all that beleve are justified, from all things, from which ye could not be justified by the Law of Moses: This is the Sermon (beloved) the Apostle preached, *Jesus Christ dying, and rising againe, 1 Cor. 15. 34.* For I delivered unto you first of all that which I also received, that Christ dyed for our sins according to the Scriptures: And that he was buried and rose againe the skird day, according to the Scriptures: this the Apostle Paul preached first of all unto them, justification, and life by Christ, *Rom. 4. 25.* Who was delivered for our offences, and raised againe for our justification, that he dyed for sinne, and was raised againe for justification, this is the first

Ser-

High-Priest of Saints.

7

Sermon you see the Apostle preaches ; and it is , that he is ever endeavouring to make it more abundantly cleare to the soules of the Saints . *Rom. 10. 4. He is the end of the Law for righteousness , to all them that beleeve. Rom. 3. 26. And that by the deeds of the Law there shall no flesh be justified , Gal. 2. 26. Knowing that a man is not justified by the workes of the Law , but by the faith of Jesus , for by the workes of the Law shall no flesh be justified.* Thus , beloved , you see the Disciples of Christ , they cease not to teach , and preach Jesus , that Christ is indeed the Messiah promised , *Acts 9. 22.* The very Christ that he dyed and rose againe for our justification , that the Saints participate of this justification and life by faith in his blood : thus the Apostle Peter came preaching and exalting Christ for remission of sins , *Acts 5. 31.* Him hath God exalted with his right hand , a Prince and a Saviour , for to give repentance and remission of sins , according to Christs commission , *Luke 24. 47.* So is the Apostles practice , preaching peace by Jesus Christ , *Acts 10. 36. Who is Lord of all.*

Note. And this they preached as the command of Christ , beloved , and not as the idle fancie of their own braine , as the servants

of Christ are now charged by those ignorant of the righteousness of God, going about to establish a righteousness of their own; *Rom. 10. 3.* but beloved, they, and so wee, that are the Ministers of Christ, thus exalt Christ, preach justification and peace by Christ, by the command of God; so *Acts 10. 42. 43.* *And he commanded us to preach unto the people, and to testifie that it was he which was ordained of God to be the judge of quicke and dead, and to him all the Prophets give witness, that through his name, whosoever beleeueth on him, shall have remission of sins:* Note, beloved, this is the command of God, where is it commanded? why, *Mark 16. 16, 17.* *he that beleeueth shall be saved,* that is, shall have his sins pardoned, his person justified, and so be everlastingly saved, that is, by faith the soule comes to eye it, and apply it, to see it, and to hand it: for beloved, the word *saved*, implies all, that free, and full salvation, held forth in Christ to Beleevers, which is a salvation from all their enemies, *Luke 1. 71.* *That we should be saved from our enemies, and from the hands of all that hate us:* but especially, and in the first place, that we shall be saved from sin, that we might through faith in his blood, receive remission of sins, be saved from sin,

sin, for this Jesus signifies a Saviour, see a blessed word, *Mat. 1. 21. Thou shalt call his name Jesus, for he shall save his people from their sins*, and this salvation God hath commanded to be preached, this remission and salvation the Prophet witnesseth, *Jer. 31. 34.* speaking of the Covenant of grace, the Gospel Covenant, he saith, *For I will forgive their iniquity, and I will remember their sins no more, &c.* and this remission of sin is to be preached among all Nations, beginning at *Jerusalem, Luke 4. 47.* and in some measure this hath, and shall be performed, *Acts 13. 40, 47, 48.*

2. Christ is to be exalted and lifted, as in the preaching of the Gospel, so in the hearts of Beleevers, which I shall endeavour to speak a word unto, before I come to speak of Christs exaltation in his Offices: I say, he is highly exalted and lifted up in the hearts of all that rightly beleeve in him, so the Apostle *Paul desires to know nothing but Christ, and him crucified, 1 Cor. 2. 2.* And indeed beloved, he that rightly knowes Christ crucified, knowes enough, therefore the same Apostle saith, *Gal. 6. 14. God forbid that I should rejoyce in any thing else, save in Jesus Christ and him crucified.* Christ crucified is a Christians only

onely joy, onely delight ; therefore the Apostle Paul praves, *Rom. 15. 13. That God would fill them with all joy and peace through beleeving, and why ? by beleeving, the soule comes to enjoy this crucified Christ, and so justification, and peace, Rom. 5. 1.*

Question. But some may say, how shall I know that I doe indeed exalt Christ in my soule ?

Answer. First, Christ is then exalted in the soule, when the Lord brings over the soule to looke upon Christ, as its alone justification. O beloved, then is the Lord exalted, when the soule comes to see that there is nothing but emptinesse in it selfe, when the soule can through the power of God cast downe all at the feet of Christ, and looke upon all its own righteousness as *dung and drosse in comparison of Christ*, so the Apostle Paul, *Phil. 3. 7. 8 9.* the Apostle having in the 5. and 6. verses, laid downe what he was once in divers particulars in his own righteousness, he amongst all the grounds, (as once he thought them grounds of comfort) one and not the least was, he walked as touching the Law blamelesse : But what things were gaine, that is, I counted gaine, and rested upon them ; *I now count them losse for Christ sake, yea doubt-*

doubtlesse, I count all things but lesse for the excellency of the knowledge of Christ Jesus my Lord, and ver. 9. and be found in him, not having my owne righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith: O here is a soule exalting Christ above all, laying all his owne righteousness low, even as low as dung and drosse in comparison of Christ: O what saith thy soule to this, now man, woman, didst it ever see thine owne righteousness, or at least thine owne unrighteousnesse? hath the Lord opened thine eyes to see a vanity, an emptinesse in that thou once trustedst to: hath the Lord let forth a glimpse of his glory into thy soule, shining downe in the face of Jesus? can you say; Yea doubtlesse, I account all things but lesse for the excellencie of the knowledge of Christ Jesus my Lord. Is thy soule carried forth above, and beyond thy selfe to the Lord Jesus as thine alone righteousness? see E/ay 45. 24, 25. Surely shall one say in the Lord, have I righteousness and strength, ver. 25. In the Lord shall all the seed of Israel be justified, and shall glory. In the Lord Christ thou seeest thy justification, and in him thou gloriest, thou canst say, God forbid, I should glory in any thing

thing below Christ, Jer. 23. 6. *This is his name by which he shall be called, the Lord our righteousness, the Lord our covering, our justification; this is thy ground, when thou canst looke upon Christ as thy alone righteousness and justification, and so seeing an excellency in the knowledge of Christ in this particular.*

2. A soule then exalts Christ, when it lookes so upon Christ, as that it is carried with a principle of love after him, and it is by love as it were glewed and knit up to him: so the Apostle, *Rom. 8. 35, 38. Who shall separate us from the love of God?* and when love constraines thy soule to follow God, *2 Cor. 5. 14. The love of Christ constraines us*, and when love so glewes and knits thy soule to Christ, that thou takest him as the wife takes her husband, for better for worse, as we use to say: when thou canst follow Christ in all conditions, to tryall, prisons, death, nothing severs thee from him, when as with *Abraham* thou goest forth from thine owne Countrey, thy sins, sinfull companiens, and followest Christ, not knowing whether thou goest, whether to liberty or prison, that makes nothing with thee, *Heb. 11. 8. By faith Abraham obeyed, and went forth of his owne*
Conn-

Countrey, not knowing whither he went, this flowes from faith, *Gal. 5.6.*

3. When the Lord Jesus is the alone delight and joy of thy heart, beleeve it beloved, if the soule exalt Christ rightly, he will be thy delight and joy, thou wilt be able to sing the song of *Mary, Luke 46. 47. My soule doth magnifie the Lord, and my Spirit rejoiceth in God my Saviour*; there will be joy and peace come in through beleeving, *joy unspeakable and full of glory*, according to *Phil. 4. 4. Rejoyce in the Lord always, and again, I say rejoyce, &c.*

4. The soule that truly exalts Jesus, is satisfied in the enjoying of him, and now the soule hath enough, when it hath Christ, let who will have the world, sinne, pleasure, I have Christ saith the soule, a goodly portion, now the soule is fitted for any condition, come affliction, persecution, the soul glorifies in all, because it enjoys God through Christ in all, *1 Cor. 11. 30.* after the Apostle had mentioned his afflictions, he concludes that he will glory in all, see *Chap. 12. 9.*

5. Lastly, when Christ is all, and in all to the soule, then doth the soule rightly exalt and lift up Christ, when it enjoys a fulnesse in Christ in the want of all things, and sees an
emp-

emptinesse in all things without Christ, this the Apostle could see and say, he is all and in all, *Col. 3. 11. Christ is all and in all, he is the way, the truth and the life.* John 14. 6. *He is the light and life of men,* John 1. 4. He is meat, drinke and cloathing, as we use to say, to the Saints he is their meat and drinke, see *John 6. 55. My flesh is meat indeed, and my blood is drinke indeed:* O beleeved, every Beleever spiritually eats and drinks the flesh and blood of Christ, that is, lives upon Christ; he doth not build upon Ordinances, Prayers, Duties, no, no, give me Christ saith the beleeving soule, Christ in hearing, Christ in preaching, in the Supper of the Lord, &c. Beleeve it, beloved, nothing lesse then Christ can satisfie the living, the beleeving soule, and likewise in temporall things, the Beleever sees all purchased for him by the blood of Christ, and so in every Creature, he lives upon the flesh and blood of Christ, and thus every Beleever lives upon Christ, see *Verse 53. Then Jesus said unto them, verily, verily, I say unto you, except yee eat the flesh of the Son of man, and drinke his blood, you have no life in you, (harke you friends) Hee that doth not thus spiritually eat and drinke the flesh and blood of Christ hath no life in him:* a

signe

signe of a dead soule that lives upon Ordinances, Creatures without Christ.

2. Christ is cloathing and covering also, he covers the nakednesse of men and women that beleave, see Revel. 3. 18. *I counsell thee to buy of me, & a white raiment that thou mayst be clothed*: what is this cloathing? the righteousness of the Saints, see Rev. 19. 8. *The fine linen is the righteousness of the Saints*, Christ Jesus is the Saints righteousness, 1 Cor. 1. 30. Jer. 23. 6. and so the Saints covering. The Saints Spiritually enjoy Christ also in their externall cloaths and covering; so that I say, he rightly exalts Christ in his soule, that sees Christ to be all, and in all to him, &c.

I shall now come to the exaltation of Christ in his Offices, in the dayes of the Gospell, Priest, Prophet and King, in these is Christ to be exalted.

1. He is the great High-Priest of Christ his people, and in this particular he is Priest to be exalted in the dayes of the Gospell, that is, as the alone attonement and peace-maker betwixt God and man.

The Leviticall High-Priests under the Law were a type of Christ our great High-Priest under the Gospell.

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Therefore, for my more cleare proceeding,
 I shall endeavour to unfold unto you what was the Office of the High-Priest under the Law, and wherein Christ our Gospell High-Priest, and those High-Priests agree: and wherein they differ,

whereon Christ & the Jewish High-Priests agree and wherein they differ.

What their Office is, and wherein they agree, for those High-Priests in all their administrations, typed forth Christ our High-Priest.

1. The Office of the High-Priest, it was to offer sacrifice for the sins of the people, *Exod. 28. 39. Levit. 9.* from the 1. to the 7. verse this hath Christ done, he hath offered sacrifice for sin, and herein Christ doth not only agree with those High-Priests in offering sacrifice for sin, but he differs also, excelling those High-Priests, for they offered sacrifice, it is true, but it was the flesh and blood of Creatures, a Lambe, a Ram, Goats, Bulls, &c. *Levit. 9. 34. Heb. 9. 13, 22.*

But Christ Jesus, he offered not the blood of Goats and calves, but his own blood, *Heb. 9. 13, 14.* his owne body, *Heb. 10. 10.* Christ hath offered himselfe a sacrifice, *Ephes. 5. 2.* Christ hath loved us, and given himselfe for

us an offering and a sacrifice to God, &c. so you see Christ exceeds in the very first, in the offering, in the Sacrifice, he offers his owne body, his own blood upon the Crosse a sacrifice for sin, and indeed those legall Sacrifices were but a type of Christ our sacrifice, and in themselves could not doe away sin, but as they directed to Christ, therefore Christ is called the Lamb slaine from the beginning, or from the foundation of the World, *Rev.* 13.8. & *1 Pet.* 1.18,29.

2. The High-Priests by offering sacrifice were to make atonement and peace for their own sins, and for the sins of the people, *Levit.* 19.7. Moses said unto Aaron, goe to the Altar, offer thy sinne offering, and thy burnt offering, make an atonement for thy selfe and the people, *Chap.* 15.30. The Priest for the unclean woman, was to offer a sin offering, and a burnt offering, to make an atonement for her before the Lord: This was the end wherefore he went into the holy place, *Chap.* 16.3. To make an atonement for the children of Israel before the Lord, ver. 34. This Christ our High-Priest hath done: harke you beloved, Christ our High-Priest hath offered sacrifice, and by his sacrifice he hath put away sin, made an atonement, that is, peace and reconciliation

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between God and man, *Rom. 5. 10. 12. Being enemies were reconciled to God by the death of his Sonne* : Note, here is Christ reconciling by his death, Christ a sacrifice dying, and so reconciling, you shall see all along the Scripture, that it is Christ a sacrifice, Christ dying, that is, our reconciliation, our attonement, and peace, *Ephes. 2. 13. They which were sometimes as farre off, are made nigh by the blood of Christ, ver. 14. he is our peace, ver. 15. having abolished in his flesh the enmity, &c. ver. 16. and that he might reconcile both unto God in one body by the Crosse, &c.*

You see Christ hath made peace by his blood, having abolished in his flesh the enmity of the Law, made reconciliation by his Crosse, see *Col. 1. 20.* and making peace, how? through the blood of his Crosse; it is by the blood of his Crosse, by his death, wherein he offered himselfe a sacrifice for sin, that he hath made peace for all his people.

Note, in this also, that Christ our High-Priest exceeds those Jewish High-Priests: Christ our High-Priest hath indeed made peace and reconciliation for sinne, he is our peace: and that the Jewish High-Priest could not doe, their sacrifice could not make peace farther then the soule was led unto Christ,
see

See *Heb. 10. 1.* The Law having but a shadow of things to come, can never with those sacrifices that they offer, make the commens thereunto perfect, and ver. 4. *For it is not possible that the blood of bulls and goats should take away sinne*; Christ hath done that which the blood of bulls and goats could not doe, that which never a High-Priest in the world could doe, he hath taken away sinne, he hath made peace, and every beleever receives the atonement from his hands, *Rom. 5. 11.* *By whom (namely Christ) we have now received the atonement.*

O beloved! What doe your soules say to this? Christ hath wrought peace for every soule rightly receiving him, hee hath done that which the Priest could not doe, he hath done that, thou thy selfe couldst never have done, if the Lord help thee rightly to look to him; and this he hath done in offering himselfe a Sacrifice for sinne, dying upon the Crosse

How should this informe poore creatures where to looke for their peace and atonement? O doe not looke for it in duties, in teares, in professions; it is not crying, but dying that will take away sinne; it is not teares, but blood that will make peace, *Col. 1. 20. Heb. 9. 22.*

Without blood there is no remission : beleeve it, if ever thou hast peace, thou must have it from a Christ dying, Rom. 8. 33, 34. Who shall lay any thing to the charge of Gods Elect? it is God that justifieth, who is he that condemneth? it is Christ that dyed, &c. Hee dyed for our sins, and rose againe for our justification, Rom. 4. 15. it is through him who hath given himselve a Sacrifice for sin that you must come to see your sin pardoned, if ever you see it pardoned.

O how do poore ignorant blinde creatures deceive themselves, seeking peace where it is not to be found, in duties, teares, &c. They digge broken cisterns to themselves that will hold no water, (that is the reason they are so empty,) compass themselves about with sparkes of their own kindling, Esay 50. 11. that is the reason they lye downe in sorrow, they seeke the living among the dead, that is, having consolations amongst dead workes, and that is the reason they find it not : beleeve it beloved, if ever you enjoy true peace, it must be let into your soules by a dying Christ, if ever you are saved, it must be by eying of, and beleeving in the Lord Jesus, Esay 45. 22.

3. The High-Priest was to beare the names of

of the children of Israel in two stones between their shoulders, *Exod. 27. 12.* so hath Christ borne, not only the names, but the sins of his people also upon his shoulders, *1 Pet. 2. 24.* *He hath borne our sins on his owne body on the crosse. He which knew no sin, was made sin for us, that we might be made the righteousness of God in him,* beleeve it, beloved, those sins and corruptions that so much trouble the soule of Saints, he hath borne them all himselfe, he himselfe bare our iniquities upon his owne body.

4. The High-Priest bare the names of the children of Israel on a brest-plate of judgement, for a memoriall before the Lord continually: *Exod. 28. 29.* *He beares their names, and judgements before the Lord, &c.*

So doth Christ, our High-Priest, bear the names of his people; yea, their nature, and judgements upon his heart, before the Lord continually: he presents them before his Father continually. Now Christ may be said to beare the names of the Saints upon his heart.

First, In his continuall presenting them to himselfe, and Father, (without spot) righteous in his own righteousness, *Ephes. 5. 25, 26, 27.*

Secondly, In respect of their nearnesse unto him. Beloved, that that comes to a mans heart

heart, comes neare him : the Saints of God are as neare unto him as his owne heart : he that toucheth them, toucheth the apple of his eye : he that persecutes them, persecutes Christ, *Acts 9.4.* O therefore, let men take heed how they persecute Christians ; *It were better a millstone were hanged about their necks, and they cast into the Sea, then offend or persecute the Saints.*

But the Saints, whom the Lord hath, or shall call, are upon his heart, in respect of his love unto them. Beloved, the Elect were upon the heart of Christ from all eternity : *Ephes. 1.4.* That was the reason, why he comes into the world, *to take your nature, your sins, become sin and a curse for sinners :* It was his love, The Elect of God was to upon the heart of Christ from Eternity : and he will give his heart bloud before hee will lose one of them. O what do your heart say to this (deare brethren and sisters) is not here comfort for your soules ? O thou art perhaps affraid whether Christ loves thee : this is the complaint many times of the gracious soule : but know this, you, to whom, God hath given faith in his Son, thou art upon the heart of the Sonne in respect of nearnesse, in respect of love, hee loves thee more then thou canst love him,
for

for God is love, *Iohn 4.26.* He beares thee upon his heart (poore soule) and what canst thou desire more ? see *Cant. 8.6.* see what Christ saith of his Church, *Chapter 4.9. & 6. 5.*

Thirdly, The Saints are upon the heart of Christ in respect of his remembering of them. *The righteous shall be had in continuall remembrance, Psal. 112. 6.*

O here is comfort for the poore afflicted soules of the Saints ! it may be you are under affliction, either externall or internall, and art ready to complaine, as once *David* did, as if the Lord had forgotten to be mercifull, *Psal. 13. 1, 2.* What ever thy condition be, God hath not forgotten thee ; no, no, thou art upon his heart, thou art neare and deare unto him, thou art very precious unto him, *he hath set thee as a seale upon his heart,* and hee cannot forget thee.

Object. But you will say perhaps, will not God forget me when I forget him ? I have a wicked deceitfull heart that gives me the slip, when I come to Pray, and the name of the Lord is not so precious upon my heart as I wish it were many times.

Ans. But God will not forget thee, *Psay 49. 15, 16.* Can a woman forget her

sucking childe, from having compassion on the Sonne of her wombe? yea, they may forget, yet will not I forget thee. Behold, I have engraven thee upon the palmes of my hands, thy walls are continually before me, &c. O blessed word, the Lord will not forget, thou art not only upon his heart, but upon his hands, also, ever in his sight, his eye is ever over thee for good.

Fourthly, The Saints are upon the heart of Christ, and there he will keepe them, Those which thou hast given me have I kept, and none of them is lost, &c. Joh. 17. 12. Ah blessed word! able to beare up the spirits of the Saints, to whom God hath given faith: O you poore doubting Christians, who are sometimes affraid that your hearts will deceive you, and perhaps are ready sometimes to complaine with David, I shall one day fall by the hand of Saul. So thou art ready to say, O this wicked heart of mine, O this proud, this stubborn heart of mine, I am affraid least all is nothing, and that I shall one day fall by it: O beloved, you (to whom God hath given faith) are upon the heart of Christ, and if thou canst but once see thy selfe there; it is enough, thou needest not feare thy falling. Dost thinke (man, woman) that Christ hath set thee there for nothing?

nothing? No, no, hee will keepe thee there: it is true, where the power of standing or falling left to thy selfe, then thou mightest well doubt, but thou art kept by the power of God, through faith: *1 Pet. 1. 5.* thou art preserved at, and in the heart of Christ, his love is so to thee that hee will not lose thee, none shall pluck thee out of his hands, hee loving thee once, will love thee to the end, however some pretend a falling away from grace, after the soule comes truly to believe in the Lord Iesus, but it is but a vain fancy, and an imaginary conceit, for it is a part of the Covenant of Grace on Gods part, to keepe thee from falling. *Jer. 32. 40, I will put my feare into their hearts, and they shall not depart away from mee.*

Fifthly, The High-Priest was to beare the iniquity of the holy things in a plate of pure gold on their fore-heads; before the Lord, alwayes, that they might bee accepted before the Lord, *Exod. 28. 37, 38.* So Christ beares the iniquity of the holy things of the Saints, the best Saints, I meane, the most holy is not able to performe any duty to God, but, there is a great deale of sinne in it, iniquity cleaves to it, now beloved, as Christ hath borne all the rest of the sins of the Saints, so
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he beares all the sinne, all the iniquity of the holy things of the Saints. O comfort for the Saints, thou canst not heare, nor pray without sinne. Why? Christ beares all the iniquity of thy holy things, hee presents thy person, and Prayers to God without spot, *Ephes. 5. 27*, There is never a Prayer put up unto God in the name of Christ in faith, but Christ presents it, *John 16. 23. What soever ye shall aske the Father in my name, it shall be given you*, See *Revel. 8. 3*. The Angel Christ Iesus stands at the Altar, and having a golden Censer with much Incense, that hee might offer it, or adde it to the prayers of the Saints. O beloved! here is a blessed word for the Soules of the Saints, whether particular Saints or Churches: Christ adds to your Prayers much Incense, the Incense of his own merit.

Sixthly, The High-Priest was to goe once a yeare into the most holy place, within the vaile, *Exod. 30. 10. Levit. 16. 2. & 34.* compared with *Heb. 9. 7*.

So is Christ our great High-Priest. *Heb. 4. 14.* passed into the Heavens, within the vaile, into the Holy of Holies, *Chap. 9. 12.* Neither with the blood of Goats and Calves, but by his own blood, hee entered once into the Holy Place, having obtained eternall redemption for

us: What doth Christ there? why beloved, as hee hath made peace and reconciliation for his people, so hee is entred in within the vail to make intercession for them: *Hebrews 7. 25.*

The second particular is, wherein Christ and those High-Priests differ, wherein Christ excels them: It is true, that in all these Christ excels them, for they were but the Type, Christ the substance.

Christ excels the Jewish High-Priests.

1. Christ exceeds those High-Priests, as hee was the Sonne of God, *Heb. 4. 14.* Seeing then that wee have such a great High-Priest, Jesus the Son of God, let us hold fast our profession, *Chap. 5. 5.*

The Jewish High-Priests were Aaron and his sons, *Exodus 28. 16. Numbers 18. 1.* but Christ our High-Priest is the Sonne of God, Hee was declared to be the Sonne of God with power, by his Resurrection from the dead, *Rom. 4.*

2. They offered the blood of Bulls and Goats, of Lambs and Rams, as you heard, *Heb. 9. 12, 13.* but Christ offered his own body and his own blood, *ver. 14. Chap. 10. 10.* He offereth a better Sacrifice, having obtained

a more excellent Ministry, by how much also hee is a Mediator of a better Covenant, established upon better promises. Heb. 8. 6.

3. They first offered for their own sins, and then for the sins of the people: *Levit. 9. 7.*

But Christ our High-Priest offered himselfe a sacrifice for the sins of his people onely: for he had no sinne of his own, there was no sinne found in his mouth: he was the innocent, holy, harmlesse, Lamb of God, flaine, without spot, or blemish: *Heb. 9. 14. He offered himselfe without spot or without fault to God.* Here, in Christ wonderfully exceeded the High-Priests: they, it is true, had holy garments, made them, *Exod. 28. 2.* typing forth what holinesse it was meete a High-Priest, a Peacemaker, should have: likewise typing forth that perfection of holinesse which was in Christ: he was the perfection of that type, see *Heb. 7. 26. For such an High-Priest became us holy, harmlesse, undefiled, separate from sinners, made higher than the heavens:* the High-Priest had holy garments, Christ is holinesse it selfe. Beloved, here was a meet sacrifice to be offered for poore sinners: had he not been such a one, he could not have taken away sin, therefore such a one became us.

4. The High-Priests they offered many sacrifices

crifices; once every yeare they went into the holy place : *Exod. 30. 10. Heb. 10. 3. But Christ our High-Priest, offered himselfe once for all, Heb. 10. 10. By which will we are sanctified through the offering of the body of Jesus Christ once for all; and after he sat down on the right hand of God: a wonderfull Gospel mystery! under the Jewish Priests, and there was a remembrance of sinne in the consciences of the sinners, though holy, and godly: for that ministration could never take away sinne, Heb. 10. 11. that is, never take away, the everlasting guilt of sinne: they held under those sacrifices, but present pardon, and so present peace, every new sacrifice being a new remembrance of sinne. But by Christ our High-Priest, who hath offered himselfe once for all, and by that one sacrifice, we have obtained eternall redemption, Heb. 9. 11,*

Object. Had not the beleeving Jews eternall redemption by Jesus Christ under the legall Priesthood?

Ans. It is true, they had but by that Priesthood they had it not so sealed to their souls at once, but had their peace comming in by new sacrifices, there was ever conscience of sinne, a remembrance of sinne, if they had had everlasting pardon come in at one sacrifice, there need

need not to have beene an offering for sinne againe, *Heb. 10. 1, 2.* but we under the Gospel, who believe have obtained everlasting redemption, that is, see all our sins past, present, and to come, done away by one Sacrifice, so that now there remains no more conscience of sin, *Heb. 10. 1.* that is, sin doth not lie upon the conscience of beleevers unpardoned, but they see all done away in Christ.

Use. This may informe you of the reason, why so many poor creatures goe without comfort: they have their comfort by fies, as we use to say, namely, when they can pray well, and their comfort comes in from their duties; an argument of a legall spirit. They pray to get peace from hence: these things will never make you perfect, that is, bring you perfect and true peace, but Jesus Christ, who is *the same yesterday, to day, and the same for ever*, brings in true and perfect peace, eternall redemption to the souls of his people.

5. The Legall High-Priests were but for a time, till Christ: but Christ our High-Priest is an everlasting High-Priest, *a Priest for ever after the order of Melchisedeck, Heb. 11. 5. 6. & 20.* Melchisedeck was without beginning, that is, known, and without end; so is Christ without beginning, and without end, *Heb. 7. 3.* Hence it

is, that al that ever Christ (as he is a High-priest) hath purchased for his people, is like himselfe, everlasting : everlasting reconciliation, everlasting life, &c.

6. Lastly, the High-priest entered into the holy place, within the vaile once a yeare : namely, into a worldly Sanctuary, indeede a type of Heaven, Heb. 9. 1, 2, 4. but Christ as hee hath obtained a more excellent Ministry, Heb. 8.

6. So hee is not entered into the holy place made with hands, which are the figures of the true, but into heaven it selfe, now to appeare in the presence of G. O. D. for us, Hebrewes 9. 24. O blessed word for Believers ! Christ our High-priest is entered into the very heavens, to appeare for his people, as he undertooke to beare their sinnes, and pay their debts, so hee now ever appeares personally for his people, and thus you see beloved that Christ is our great High-priest, and wherein he not only answers the Legall High-priests, but also exceeds them.

The second particular to be considered, is, that Christ Jesus as he is Priest, is to be exalted and lifted up in the dayes of the Gospel, and that both in the preaching of the Gospel and in the hearts of his people.

I. In the preaching of the Gospel, Christ is

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to be exalted as the alone High-Priest, the atonement, peace-maker, and reconciliation, between God and man: and that in opposition to all legall righteoufnesse, or peace sought for in a legall way: beloved, thus Christ was exalted in the dayes of the Apostles, *Act. 10. 36.* *Peter came preaching peace by Jesus Christ:* and in the Epistle to the *Hebrewes*, it is the main drift of the Spirit of God, to discover, yea to exalt, to lift up Christ, the alone High-priest, holding forth the dignity, the excellencie and utility of his office.

And this was received alwayes in the hearts of the Saints, *Christ our High-Priest, Christ our peace*, *Ephes. 2. 14. for hee is our peace, &c.*

Now to speake more punctually to the Priestly Office of Christ, it consists in these two particulars, partly in Reconciliation, partly in Intercession.

I In Resonciliation, that is, in reconciling God to man, and man to God: Now it is true, God was ever reconciled to his Elect in his Sonne, *Ephes. 1. 4.* from before the foundation of the world: hee never looked upon them but in his Sonne, yet so, as with relation to his death, so working peace.

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Beloved, this was the great designe of God in sending Christ into the world to make peace and reconciliation, 2 Cor. 5. 19. *To wit, that God was in Christ, reconciling the world to himselfe, namely the Elect (amongst the Gentiles, who were alwayes counted for the world, see Rom. 11. 11, 12 &c.) not imputing their sins, &c.* This was the great work God had to doe in the world, when he manifested that great mystery of godlinesse, 1 Tim. 3. 16. *God manifested in the flesh, &c.*

And this Christ hath done (beloved) he hath perfected it, and finished it, see 2 Cor. 5. 18. and all things are of God, *who hath reconciled us to himselfe by Jesus Christ, so also, Rom. 5, 10, 11. & Heb. 2. 17. Wherefore in all things it behoved him to be made like unto his brethren, that hee might bee a mercifull and faithfull High-Priest, in things pertaining to GOD,* why? to make reconciliation for the finnes of the people, a blessed word for all belcevers. God is reconciled to them in his Son, God is at peace with them; this was the end wherefore Christ came into the World to make peace for the Saints, and to give life unto them: hence it is Christ sayth. *John 10. 10. I am come that ye might have life, and that ye might have yet more abundantly.* hence it

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is, that the Gospel of Christ is called the *Gospel of peace*, Ephes. 6. 15. and the *good tidings of peace*, Esay 57. 7. the *Covenant of the Gospel* is a *Covenant of peace*, Esay 54. 10. *Isaiah* 37. 26. *God is a God of peace*, and at peace with beleevers, Rom. 5. 1. 1 Thes. 5. 23. and Christ is a *Prince of peace*, Esay 9. 6.

Thus you see (beloved Christians) what peace and reconciliation here is wrought by Christ for all beleevers; a *God of peace*, a *Covenant of peace*, a *Gospel of peace*, *God hath reconciled us to himselfe through his Sonne*, for hee is our peace, who hath made both one, and broken down the middle wall of partition, and made us Gentiles one with the Father through faith, having abolished in his flesh the enmity, to make to himselfe of two one new man, so working peace, that hee might reconcile both unto God in one body by the Crosse.

The second thing considerable, is, the manner how he makes this peace, and that is first in bearing their sins. 2 In laying down his life and blood: In bearing their sins, beloved, Christ beares all the iniquities of all his people, Esay 53. 4, 5, 6. *surely he hath borne all our griefes, and carryed our sorrows, he was wounded for our iniquities, and brused for our transgressions,*

pression, the chastisement of our peace was upon him; and with his stripes we are healed: and the Lord hath laid on him the iniquity of us all.

Note, First, God laid sin upon Christ: Secondly, Christ bare them: Thirdly, then God condemned them.

God laid sin upon Christ. All we like sheep have gone astray; but he hath laid on him the iniquity of us all; it is all laid upon Christ; so that now the sin of all the elect, becomes the sin of Christ, they are laid upon Christ; it is become sin for us, that we might be made the righteousness of God in him, 1 Cor. 5. 21.

Christ bare the sins of his people, God did not only lay sin upon Christ, but he bare it, 1 Pet. 2. 24: he bare our sins on his own body on the Crosse, and so hath borne our griefs, and carryed our sorrows: this is the way beloved, by which Christ hath made peace for his people in bearing their sins, there was no other way left for reconciliation betweene God and man, John 1. 14. but God must become man, that so he might beare our sinnes, and so our griefs and sorrows, that he might be bruised for our iniquities, and that the chastisement of our peace might be upon him.

3 There God condemns sinne, and Christ now bears not only sinne, but justice for sinne: man finnes, justice is offended, and that must be satisfied; Christ steps in, hee takes the blow, hee becomes surety for sinners, stands in our room, and pays the debt, see *Rom. 8. 3.* For what the Law could not do, in that it was weak through the flesh, God sent his Sonne in the likenesse of sinfull flesh, and for sinne condemned sin in the flesh. Note, beloved, God did not only lay sinne upon Christ, but Christ bears it, and there God condemned it, where God finds sinne there hee condemnes it: God condemnes the sin of his people in the flesh of his Son.

O what doth thy soule say to this, deare Christian? before ever thou couldest be reconciled to thy God, Christ Jesus must beare all thy finnes, and the condemnation of them in his own body. O see, see man, whata burthen thy sins were to thy Saviour, if thou hast any interest in him, follow him to the Mount of Olives, see him in his agony, *Luke 22. 44.* sweating drops of blood, great drops of blood, trickling down to the ground, this was the weight of thy sins laid upon thy Saviour, before ever thy peace was purchased, see him upon the Crosse (bearing thy finnes and my
finnes,

finne, man, woman (if wee have any interest in him) and the condemnation of them) crying out, *My God, my God, why hast thou forsaken me?* beloved, it went heavy with our Saviour.

Use. Learne hence to take heed of sinne, doe not take delight in any sinne, truly beloved, if you love the Lord Jesus, you cannot love that which was such a heavy burthen unto him, O beloved, how should justified, saved persons take heed of sin, of every sinne! the least sinne that thou canst imagine, took hold on Christ as well as the greatest: O therefore take heed of pride, of anger, of foolishness, vanity, the least sinne is much unbecomming Christians: O beloved, how seasonable comes in that earnest exhortation of the Apostle? *Rom. 12. 1, 2.* Christ having given up himselfe for your finnes, that *you give up your selves, your souls and bodies, a holy, living, acceptable sacrifice to the Lord.*

2 As Christ hath made peace in bearing the finnes of his people, so also in laying down his life and blood for them: beloved, before ever there could be peace and reconciliation made, Christ must die for it, give his life and blood for it, all those ceremoniall sacrifices under the Law were a type of a dying Christ,

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hence it is that he is called a *Lambe slain from the beginning*: beloved, Christ having undertaken to become a High-priest, a peace-maker between God and man, nothing lesse then his blood could do it. *Heb. 9.22. Without blood there is no remission*: no justification without blood, Christ dying is a Christians justification, *Rom. 5.9. being now justified by his blood, wee shall be saved* &c. no purging of sinne without blood, *Heb. 19.14. how much more shal the blood of Christ, who through the eternall spirit offered himselfe, purge your consciences from dead works to serve the living God*, *Revelat. 1.5. who hath loved us, and washed us from our finnes in his own blood*, &c. there is no pardon, and so no peace without blood, *Heb. 9.22.* Thus beloved you see that all must be done by blood, and that by the blood of Christ too, the blood of all the creatures in the World, nay, of all the men in the World, was not able to redeeme, to make satisfaction for one soule, nay, for one sinne, nothing lesse then the blood of Christ could doe it, *1 Pet. 1. 18, 19. silver and gold could not do it, the blood of creatures could not do it, Heb. 10. 5. It is not possible that the blood of Bulls and Goats should take away sinne.*

Object. But some may say, that God had
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never any thing against his Elect, hee ever loved them from eternity, *Jer. 31. 3. I have loved thee with an everlasting love, Ephes. 1. 4. hee chose us in him from before the foundation of the World.*

Ans. True, God ever loved his Elect, and ever intended mercy and love unto them; yet he so loved them as with relation to the death of his Son, and from everlasting determined to satisfie his justice, to take away sin, and worke peace by the death of his Son; and the truth is, that God had as really an eye to the death of his Son, from all eternity, and saw it as actually then, as if Christ had then suffered, see *Ephes. 1. 4. He chose us in him from before the foundation of the World*, in him, with relation to his death, to his making satisfaction for sinne, not that God could not have made the Saints at once, and have saved them presently, and never have suffered them to sin, but this is the way God in his wisdom appointed to manifest his mercy on the vessels of mercy, and his justice on his enemies; so that now beloved, God having appointed this to be the meanes to bring sonnes to glory there could never have been any remission, any peace, but by a dying Christ; therefore hee is called, *a Lambe slaine from the foundation of the World*, *Revel. 13. 8.*

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and indeed, Christ was as a Lambe ever slaine in Gods account, and he beheld all things as present, and saw both the work of creation, redemption, and glory of his Saints from all eternity.

The second part of Christs Priestly Office, consists in his intercession at the right hand of the glory of his Father, *Rom. 8. 34. Who is hee that condemneth? it is Christ that dyed, yea rather that is risen againe, who is even at the right-hand of God, who also maketh intercession for us, Heb. 7. 25. Hee ever liveth to make intercession.* Beloved, this is one part of Christs Priestly Office to intercede for the Saints.

Note beloved, Christ intercedes, 1 In the Saints. 2 For them.

1 *In them Rom. 8. 26, 27. The Spirit it self, (to wit of Christ, Gal. 4. 6.) Maketh intercession for us, or, in us according to the will of God, that is, God by his Spirit, helpeth us to aske things according to the wil of God, for we know not what we should pray for as we ought, but the Spirit helpeth us, &c.*

2 He maketh intercession *For us, also, he ever liveth to make intercession.* O blessed word for the Saints! he maketh intercession for every particular Saint, he maketh intercession

cession for his Churches, for us sayth the Apostle, and through him it is *we have acceſſe with boldneſſe unto the Father, &c.*

Object. But ſome may object, did not Chriſt make ſatisfaction, peace, and reconciliation, when hee died upon the Croſſe, when he ſaid, *It is finiſhed?*

Anſ. It is true, that Chriſt in his death and Reſurrection *finiſhed* the work of mans juſtification, *Rom. 5. 9. being juſtified by his blood:* and hee made peace and reconciliation, *Coloſſ. 1. 20. having made peace by the blood of his Croſſe:* but wee are not to underſtand by Chriſts interceding any new act of Chriſts done, either in way of ſatisfaction, or juſtification: neither are wee to underſtand that Chriſt ſits in Heaven pleading with the Father in words, as a Counſellor pleads a cauſe before the Judge; but Chriſt is in Heaven with the Father at his right hand, that is, in glory with him, preſenting our perſons, and in preſenting our perſons, all our ſervices, in his owne perſon: not by any new act of doing, but by the worth of his merits, the excellency of his perſon, the neer relation of the Saints to himſelfe, *viz.* members of his body; ſo that now God cannot look upon the Sonne but hee muſt behold the Saints in him, hee having

ving so near a relation to his Father, both by his personall presence, and the excellent worth of his merits (*whose blood spake better things then the blood of Abel*) Heb. 12. 24. hee continually makes intercession to God for the Saints, Esay 53. 12. Hee hath poured out his soule to the death, and hee was numbred among the transgressors, he bare the sins of many, and made intercession for the transgressors: Here you have the whole Priestly Office of Christ, 1 Bearing sin, and so working peace. 2 Making intercession by that means for transgressors.

Use. If so that Christ Jesus is to be exalted, and lifted up as the alone High-priest in the days of the Gospell, hence will properly arise foure words of application. 1 A word of *Admiration*. 2 A word of *Information*. 3 A word of *Exhortation*. 4 A word of *Consolation*.

Use. First; A word of *Admiration*: O what cause have the Saints to admire God, who hath manifested himself in his Son? I say to admire him. 1 His *Wisdom*. 2 His *Love* and his *Mercy*. 3 His *Justice*. 4 His *Power*, all manifested in his Son, to and for the good of sinners, whom he maketh *Saints*.

1 How should the Saints *admire his wisdom*? truly beloved, the wisdom of God as in
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other things, so in this particular (making peace by the blood of his Son) is very admirable; the wisdom of God wonderfully appeared in the whole work of God, with relation to the creation. *Job 37. 14, 15, 16. Chap. 38. &c.* and this the Saints should be acquainted with, that their hearts might admire him.

But the redemption of the Saints is much more admirable, for beloved, this was Gods end in making a world, that he might set forth his wisdom in the redemption of the Saints, *Esa 40.* The Lord speaking as it seems, with relation to the coming of his Sonne, a Saviour, *ver. 11.* he shall feed his flocke like a shepherd, and gather his lambs in his armes, &c. saith, *ver. 13.* Who hath directed the Spirit of the Lord, and who was his Counsellor: with whom tooke he counsell, and who instructed him? &c. certainly none beloved, there was none to doe it, for he determined his whole work, both of creation and redemption before all things: if there had been any thing then for any of the sons of men, who could have invented such a way, such a means of recovering, and reconciling of fallen man? truly none but the God of wisdom, and therefore Christ is called in Scripture the wisdom of God, *Luke 11. 49. 1 Cor 1. 21. we preach Christ the wisdom*

dome of God, &c. Chap. 2. 7. But we speake the wisdom of God in a mystery, the hidden wisdom which God ordained before the world began Note, beloved, the Lord Jesus Christ, the wisdom of the Father, him in whom the Father manifests his wisdom, was ordained before the world began, *Eph. 3. 10, 11.* it is called the manifold wisdom of God.

Well may it be called manifold, for it is infinite, there is no numbring of it, *Psal. 47. 5. Great is the Lord, and of great power, of his understanding there is no number.*

How should this take off from the Saints all cares and feares concerning the things of this world? he who is *infinite in wisdom*; wisdom itself hath taken care for thy soule, for thine eternity. Doubt not, but rest upon him, his wisdom shall be for thee; he will so order, and dispose of all thy actions, as shall be most advantageous for his owne honour, and thy good. And know this, that nothing comes to passe but by his wise disposing hand of grace: nay, he is made unto thee that believest, *wisdom*, *1 Cor. 1. 30.* O admirable mercy, that the *God of wisdom*, should not only, *wisely* contrive a way for the reconciling of sinners to himselfe, but should become their *wisdom* he is made to us *wisdom*: admire

at this, all ye sons and daughters of God, what? God himselfe become your wisdom? then truly thy folly shall not harme thee: O thou art ready to say, I am so foolish, so ignorant, &c. O poore soule, it matters not, it is meete thou see thy folly, for the truth is, thou *must be a fool, that thou must be wise*, 1 Cor. 3. 18. & 4. 10. that is, thou must renounce all thine own wisdom, as folly; for it is self-wisdom, that is the greatest enemy to Christ. Therefore let no man deceive himselfe! *If any man amongst you seeme to be wise in this world, let him be a fool that he may be wise.*

2. What cause have the Saints to admire God in Christ, for *his love*? O admirable love! what? God to give his Son to become a propitiation for the sin of sinners? is not this rich grace and mercie? for God to take upon him the nature of man, and the sinnes of men, to make peace and reconciliation for men? what soule can behold this love, this mercie, and not stand admiring in the enjoyment of it?

3. Beloved, this love of God manifested unto men, it is *Free, Full, Everlasting Love*: It is free without desert, there was nothing in man for to procure it; hee hath loved thee freely, poore soule, *Hos. 14. 4. I will heale their back-sliding, I will love them freely, for*

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which is turned gray. Beloved, God lov-
 ved freely, for he loved his before they were,
 Ephes. 1. 4. He loved them freely, for he loved
 them when they were sinners, Rom. 5. 8. the
 manifestation of it, is free, for it is not of him
 that willeth, nor of him that runneth, but of God
 that sheweth mercy, Rom. 9. 16. 1 Cor. 1. 13. he
 manifests it unto them, when they would none
 of it, when men had rather keep their sins then
 receive Christ, as a Priest, and an atonement,
 to Paul, Acts 9. the Lord meets him and over-
 powers him, when hee was going in a way of
 persecution, as it is in Esay 65. 1. I am sought
 of them that asked not for mee, and found of
 them that sought me not, &c. God first seeking
 and finding, causes the creature to seeke after
 God. It is not of man to receive grace, but of
 God. It is full of grace and love, great love, John
 3. 16. God so loved the world, that hee gave his
 Son, &c. O unspeakable love, that nothing lesse
 then the Son of God can serve for a gift, and
 truly beloved, nothing lesse could have done
 the deed, and therefore nothing lesse could be
 given from a God of love, who intended in his
 gift to do good to man, 1 John 4. 10. Herein
 is love, not that wee loved God, but that he
 loved us, and sent his Son to be the propitiation
 for our sins, and herein is the love of Christ

manifested to become a Priest, a Sacrifice, to lay downe his life for sinners; *Iohn 3. 13.* Greater love then this hath no man, that is man lay downe his life for his friends. Here is great love, love to be admired of all the Saints. This love of God manifested in the Sonne, is everlasting love, *Ier. 31. 13.* I have loved thee with an everlasting love; therefore in loving kindnesse have I drawn thee. Marke you, (beloved friends) God hath loved his people from everlasting, and hee will love them to everlasting, *Iohn 13. 1.* Having loved his owne, which were in the world, he loved them to the end; that is, for ever. Hence it is that the kindnesse of God is called everlasting kindnesse, *Esay 54. 8.* In a little wrath I hid my face from thee for a moment, but with everlasting kindnesse will I have mercy on thee, &c. his mercy is everlasting mercy, *Psalme 100. 5.* For the Lord is good, and his mercy is everlasting, and his truth endureth to generation and generation. His Covenant made with thee who art a beleever, is an everlasting Covenant, *Esay 61. 8.* I will make an everlasting Covenant with them saith the Lord, a Covenant that shall not be removed, *Esay 54. 10.* neither shalt

Shall then depart out of it. Jerem. 32. 40. and hence it is that the joy of the Saints shall be *everlasting*; for indeed, were not Gods mercies, Gods Covenants, &c. *everlasting*, there could be no true joy, but this is that which occasions both true and everlasting joy, and consolation, *1 Thes. 2. 16.* Now our Lord Jesus Christ himselfe, and God, even our Father, which hath loved and given use everlasting consolation, and good hope through grace &c. Note. beloved, here is everlasting consolation flowing from the love of God, and truly the consolation could not be everlasting, were not that love communicated through grace everlasting. Here is admirable mercie, admirable grace, free, full, everlasting.

3 The Saints have cause to admire God in his *Justice*; for beloved, those two attributes of God are admirably exalted in this one particular, giving Christ a reconciliation between God and man, his love and his mercie is exalted, in that he to accomplish his own end in a way of grace, gives his own Sonne to become an offering for sinne, to this very end and purpose, to reconcile and save sinners, *John 3. 16. 2 Cor. 5. 19.* such was the love of God from all eternity, that nothing could him-

hinder this designe of grace. The Jew that had a hand in putting Christ to death, shall have a part in that mercie and grace purchased by his death, *Act. 2. 37, 38.* For they did nothing but what God in his Counsell had determined, *Act. 4. 28.*

Now as the mercie of God was herein admirably exalted to men, so is his justice, his severity also, *Rom. 11. 12.* Behold, therefore the goodnesse and severity of God, &c. Behold, here is goodnesse and severity, mercie and justice, to be admired.

First, The mercy of God is here admirably manifested, In freely choosing some; and secondly, his justice in leaving others: First, *His mercie in choosing some in his Sonne to life and glory, Rom. 9. 13, 14.* That he might make known the riches of his glory on the vessels of mercie, which he had afore prepared unto glory, even us, whom he hath called, &c. here is the mercie of God wonderfully made known unto the sonnes of men: and note that this mercy was never manifested but in a way of justice: justice must be satisfied for mans transgression: now that God may shew mercy without any wrong to his justice, hee gives his Sonne to take upon him mans sinne, and to suffer for the sins of his people, that so mercy and justice

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might meet together. An admirable worke of grace ; where God shews mercie, and his justice is satisfied. Never any mercie to be expected, but where justice is satisfied: it is in vain for thee, O man to expect mercie out of Christ: there justice is satisfied, if ever thou hast mercie, it must be there therefore Christ calls, *Mat. 11. 28. Come unto me, &c.*

Now, beloved, the Saints may admire at, and rejoyce in the justice of God : for the justice of God is for every beleever, and is as ready to plead for them, as the mercie of God. A Creditour that is honest, he will be ready to acquit and cleere the principall, when the surety hath paid the debt, and made full satisfaction, and to declare that he hath nothing against him: it is true, the surety may pay the debt, and the principall not know it, and hee may be affraid and troubled; but when the surety shall come and tell him that the debt is paid, and the creditour satisfied: and when the creditour shall send his bond, and discharge under his hand and seale; now this satisfies the man, and now he is cleare, and comforted, now he walks boldly.

So it may be with the poore soule; Christ hath paid thy debt, he hath satisfied the justice of his Father, but perhaps thou wantest the
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assurance of it: beloved, to whomsoever the Lord hath, or shall give faith, there it is sure: the Lord hath sent his Ministers to proclaim it to your souls, *That whosoever believeth shall be saved*; and here he hath sent his Word to confirme it unto you, and if that will not satisfie, thou shalt have his seal too, *Ephes. 1. 13.* And justice is now ready to plead for such a soule, to acquit him, *I am satisfied, I have nothing against him*: and so justice is thine, and for thee, who (indeed) believest

2 *The justice of God is manifested in leaving others in a lost condition*, herein is the severity of God admirably manifested, especially of the Saints see *Rom. 9. 12.* *What, if God willing to shew his wrath, and make his power known, endured with much long suffering the vessels of wrath made up to destruction?* see *Chap. 11.* the elect obtained mercy, the rest were hardened, ô how should the Saints admire at this justice? what? God to leave so many in a hardened-blinde-perishing-condition and shew mercy to mee: ô wonderfull! what should God see in mee more then in such and such hardened ones? what? God shew mercy, perhaps to one, and leave twenty, a hundred, in a hardened, lost condition, and shall I be one of the small num-

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ber? O beloved, how will the due consideration of this mercy and justice, this goodnesse and severity of God, set your souls a work to admire God, and to prayse him? this is the new song of the Saints, *Revelat. 5.9.* *And they sung a new song, saying, thou art worthy to take the Booke, and to open the scale thereof, for thou hast redeemed us to God by thy blood, out of every kinred and tongue, and people and Nation:* O this is that which will set thy soul a praying God indeed, when thou shalt see people, tongues, Nations left, and thou taken out of them, some taken, perhaps one or two out of a Family, others left; one or two out of a generation, others left; some few out of a City, a Nation, and others left: O beloved, the due consideration of this one thing, will occasion your souls to sing that song, that none else could ever learn, *Revel. 14.3.* *They sung a new song, and no man could learn that song: but they which were redeemed from the earth (called out from earthly men) from Nations, people, tongues, &c.*

4 The Saints have cause also to admire, the power, the almighty power of God, working salvation for them, hee doth declare himselfe to be the Almighty God, able to doe whatsoever hee pleaseth, hee is able to save, hee is able

able to worke salvation for his people which way hee pleaseth, and the power of God is manifested in Christ, working salvation for his people, see *Esay 63.1.* *I that speake in righteonsnesse mighty to save*, behold, the Lord Jesus is called the mighty God, *Esay 9.6.* and a mighty redeemer, *Proverbs 23.11.* and their redeemer is mighty, hee shall plead their cause, &c. and truly beloved, hee had need be mighty, for hee hath undertaken a mighty work; the redemption and salvation of sinners, and this appeares to be a mighty work. 1 Because none else could do it: beloved, God hath done such a worke for his people, that no creature nor created power in heaven or earth could doe it, *Esay 45.21.* *There is no God besides me*, a just God and a Saviour, there is none beside me, none can save beside God, *Hos. 13.4.* *There is no Saviour besides me*, therefore in vaine is salvation hoped for from the mountains, truly in the Lord our God is the salvation of Israel, *Jer. 3.23.* Beloved, it is in vaine to looke for saluation from the hills and mountaines, from creatures, or any thing beneath the Lord Jesus, *There is none other name given under heauen whereby wee may be saved*, but by the name of Jesus, *Act. 4.22.* O beloved, how should the Saints

praise God, and admire him for that great and glorious salvation hee hath wrought for his people: this is the song the Saints sing unto his praise, *Revel. 7. 10. 11. 12.* And they cryed with a loud voice, *Salvation to our God, &c. blessing, and glory, and wisdom, and thanks-giving, and honour, and power, and might, be unto our God for ever and ever, &c.* They sing forth Gods saving power, *Who is a God able to save after this manner?*

2. It appears to be a mighty worke, exceeding the worke of the Creation, or any of the rest of the works of God, if we consider the severall circumstances, or concomitants thereunto appertaining. Beloved, the Lord made the World with his Word, *hee spake the word and it was done*, but it was not a Word that could save man being false, no, no, beloved, there is more to be done, first, God must take upon him the nature of man, that is, *the seed of David*, *Rom. 1. 3. of Abraham*, *Heb. 2. 16.* hee must bear the sins of sinners, *1 Pet. 2. 24.* and their curse, *being made a curse for them*, *Gal. 3. 13.* and their condemnation, *Rom. 8. 3.* and to effect this great worke of mans salvation, *Hee that was in the forme of God, and thought it no robbery to be equall with G O D, was found in the forme of a servant, became*
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obedient to the death, even the death of the Crosse, Phil.2.6.7. Here is a great worke before mans salvation is accomplished: was there ever the like worke wrought by God, greater then the Creation? there a word doth it, here must be bloud, not of an ordinary man, but of the Sonne of God; greater then the destroying or building of Nations or Kingdomes, there a word doth it, *Jer.18.7.8.* here must be bloud, *Heb. 9.22.* Thus you see, beloved, the admirable power of God, manifested in this worke of reconciliation.

Use 2 If Christ be the alone *High-Priest*, the alone reconciler and peace-maker betwixt God and man, as you have heard he is, *1 Tim. 2.5.* *There is one God, and one Mediator between God and man, the man Christ Jesus.* Then here is a word of information, to informe us of the vanity and folly of those that create to themselves other grounds of peace and comfort besides Christ.

Note first, that there are many that doe thus create to themselves other grounds of comfort, other Saviours besides Christ, notwithstanding the Lord hath sayd, *There is no other name given under heaven whereby you may be saved:* yet beleeve it, many there

are, that rest upon duties and performances, and make that the ground of their consolation, Jer. 2. 12, 13. *They have forsaken me the fountain of living water, and have digged unto themselves cisterns, broken cisterns, that will hold no water*, my people, that is, not only mine by creation, but by profession, yet they forsake me, and digged cisterns to themselves: how doe men love to draw water out of their own cisterns? to create comforts to themselves, to kindle sparkes of their owne fire, untill the Lord bring them off from it: *Mat. 25. 1.* there were five wise virgins, and five foolish, the foolish have lamps, a profession, and in that they rest, without oyle, that is, Christ his grace and mercie: and note, Christ sayth, the Kingdom of heaven is like ten virgins, and it may be the state of the Church for all that I know, men shall content themselves that they are members, and boast themselves, and comfort themselves in it, with a name of Christians, *a name that they are alive, and yet are dead*: therefore it neerely concerns you, beloved, to looke to it: it is not enough that you heare, professe, pray, or be members of Churches, unlesse Christ bee yours, there is nothing else can make peace but the blood of the Covenant, and many there
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are, that shall deceive themselves.

2 See the sin, the evill, of trusting upon any thing beneath *Christ*.

1 It is a vain and foolish thing, therefore the five Virgins, *Mat. 25.* are called *foolish Virgins*, and well might they be called foolish, they content themselves with Lampes without oyle: how long is that Lampe likely to burne, that wants oyle, thinke you? so that professor, that wants *Christ*. It is a foolish thing for a man to be content with the shell without the kernell, the shadow without the substance. Beloved, all things without *Christ*, is but a shadow, it will prove nothing, hee is the substance of all Ordinances, and professions, farther then you have *Christ* in them, they are dead. O how foolish would you count that man, that woman that should strive to catch the shadow, leaving the substance: It is a vain thing without profit, the vanity of it is this, they deceive themselves, they thinke they have something, when they have nothing. *Revel. 3. 19.* Because, thou sayest, thou art rich and increased with goods, and hast need of nothing, and knowest not that thou art wretched, and miserable, and poore, and blinde, and naked: this is thy folly, this is thy vanity, thou thinkest that thou hast much to say
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for thy selfe, because thou hast gotten a *form of godliness*, when the truth is, that all (without Christ) is nothing, nay, lesse then nothing, *vainity*: they cannot helpe thee, certainly Christ dyed in vain, if any thing beneath himselfe can save thee, *Gal. 2. 21.*

But secondly, to create comforts to thy selfe, beneath Christ, is an evill and a bitter thing; certainly, beloved, it will prove very evill and bitter one day, either here when discovered to thy soule, or else hereafter, when too late. See *Jer. 2. 19. Know therefore, and see that it is an evill thing, and a bitter, that thou hast forsaken the Lord thy God.* An evill and bitter thing to forsake the Lord Jesus, the fountain, and to rest upon any other thing beneath himselfe.

Object. What is the evill of it, perhaps you will say?

Ans. The best end of it is sorrow, certainly sorrow must needs follow it, *Esay 50. 11. Behold, all you that kindle a fire, that compasse your selves about with sparkes, walke in the light of your fire, and in the sparkes that yee have kindled, this shall ye have of mine hand, ye shall lye down in sorrow.*

Quest. What is the reason, poor souls walke so sadly and so sorrowfully?

Ans.

Answer. Is it not because they forsake the Lord the Fountain, and dig cisterns to themselves? kindle a fire of their own, and then sit downe, and thinke to comfort themselves? and hence it comes to passe, that so many poor souls lye downe in sorrow: is it not thy case poore soul? thou settest up this duty and that duty, this prayer, and that Ordinance, and expectest comfort in them, and thou wouldest faine compasse thy self about with those sparks of prayers and duties, &c. and this makes thee lye down in sorrow, and all because thy soul is not carried through these to Christ, *who is the substance of all Ordinances.*

3 It is a shamefull thing to rest upon any thing beneath Christ; certainly, beloved, it will make you ashamed one day, either here or hereafter: See *Rom. 6. 21.* *What fruit had you then in those things whereof ye are now ashamed?* the end of those things ~~are~~ death. What were those things? deeds of darknesse, and certainly to rest upon any thing beneath CHRIST, is a deed of darknesse, and will cause shame: See *Jer. 17. 13.* *O Lord, the hope of Israel, all that forsake thee shall be ashamed. And they that depart from mee shall be written in the earth, they have forsaken the Lord, the fountain of living water.* O beloved,

ved, will it not be a shame, when men shall professe Christianity all their dayes, when they shall heare, and pray, and performe duties, resting in those things, and when they shall come to appeare before the Lord Jesus, shall be rejected? *Esay. 45. 16. They shall be ashamed, and also confounded, all of them together, that are makers of Idols, that rest upon any thing beneath Christ, whereas the Lords Israel, Verse 17. shall be saved with an everlasting salvation, &c. and they that trust in the Lord shall be as Mount Sion, that shall never be removed, Psal. 125. 1.*

4 Lastly, to trust in any thing beneath the Lord Jesus is a cursed, damning sin, so it is, to those that live and dye in that condition, see *Mat. 7. 22. 23. Many will say in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out Devils, and in thy name done many wonderfull works? and then will he professe to them, I never knew you, depart from mee yee that worke iniquity. O beloved, this will be the sad sentence pronounced against all that shall come before Christ at the last day in their own righteousness, see Luke 13. 27. Depart from mee yee workers of iniquity, there shall be weeping and gnashing of teeth.*

Use 3 A word of exhortation; If it be
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so that Christ be the alone *High-Priest* and Peacemaker, between God and man; O how should this stirre up your souls to look to Jesus for salvation? do not mistake me, I shall not set you upon this duty as if it were in your owne power to do it, it is God that worketh *both to will and to do of his own good pleasure*, but as a means by which God may come in with power upon thy spirit, working up thy soul above thy self to his Son, and to encourage any poore soul to whom God shall be pleased to come in graciously in his own means.

Note first, God calls thee to looke above and beyond all, to himselfe, in his sonne, see *Esay 45.22. Look unto mee, and be ye saved, all the ends of the earth*; and *Esay 55.1. O every one that thirsteth, come, buy wine and milke, without money and without price, wherefore will you spend your money for that which is not bread?* O beloved, God would not have poore souls, for which Christ dyed, to spend their time for that which is not bread, hee hath given Christ the living bread for that very end and purpose. God hath given his Son a *Sacrifice, a peace-offering*, for sin, so making reconciliation for the sins of his people, he hath put in us the word of reconciliation, *2 Cor. 5.19, 20. Now then we are Ambassadors for Christ* (saith the

the Apostle) as though God did beseech you by me to be reconciled unto him, that is, to receive this reconciliation held forth by Christ in the Word. O beloved, what doe your souls say to this? is reconciliation and peace with God through Jesus Christ worth the owning? is it worth the receiving? men and women consider of it, *Acts 13.26. Men and brethren, children of the stock of Abraham, and whosoever among you feareth the Lord, to you is the word of salvation sent: to whom ever among you God shall give an eye to see it, and a hand to receive it, to you it is sent.*

2 Consider Christ is ready to receive when ever you come unto him, hee will not put you off, *John 6.37. All that the Father giveth mee, shall come to me, and him that cometh to mee, I will in no wise cast out.* O beloved, the Lord is ready to receive sinners, the worst of sinners, the greatest of sinners: beleeve it, the Lord never did nor ever will cast forth a poore sinner, that comes to him in truth, that is, whom the Father draws to him. See the Parable of the prodigall son, *Luke 15.20. his father seeing him as far off, ran and met him and embraced him:* O the readinesse of God, to embrace poore sinners, that come unto him! witness *Mary Magdalen, Saul, Acts 9.* The
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betrayers and murderers of the Lord of life, Act.

2. All which manifests the readinesse of God to receive sinners: and believe it, he would never invite thee, hee would never give thee a heart willing to come to him, did he not intend willingly to embrace thee.

2 Exhortation for the Saints: if wee have such a *High-Priest*, making peace and reconciliation for us; O beloved, how should this incourage us to hold fast our profession to the end, this is the use the Apostle in the Epistle to the Hebrewes makes of it, *Chap. 4. 14. Having then such a great High-Priest that is passed into the Heavens, the Sonne of God, let us hold fast our profession, or confession, let us hold it fast, with a strong hand* (so the word signifies) *κρατῶμεν τῆς ὁμολογίας hold fast your profession, with a violent or strong hand.* Now there are three things that are almost ready to make a poor Christian (many times) to throw away his profession. 1 The power and strength of corruption. 2 Inability, and indisposednesse to that which is good. 3 Those hard temptations and tryals, that they are lyable unto in their Christian progresse. Against these three diseases will flow in from Christ our great High-Priest, remedies answerable; even to the satisfaction of the soule.

The

The first is, the power and strength of corruption: this is that which troubles me, is it not poore soule? O thou hast such a body of sinne, such a vile cursed nature, thou art ready to cry out, as the Apostle *Paul*, *O wretched man, that I am, who shall deliver me from this body of sin?* And as *Esay*, Chap. 6. 5. *woe is me, I am undone, I am a man of polluted lips, &c.* and this makes thee almost ready to throw away thy profession.

To this I shall propound a threefold remedy, all flowing from a crucified Christ, from Christ as he is our *High-Priest*.

1 That all the sins of beleevers, were condemned in the flesh of Christ, *Rom. 8. 3. perhaps*, it signifieth the pronouncing of guilt, and so of condemnation, upon Christ. Beloved, Christ hath borne the guilt and punishment of all thy sins, to whom he hath given faith in his blood: all those lusts and corruptions that so much trouble thee, he hath borne them all, *1 Pet. 1. 24. He bare our sins on his own body on the Crosse, &c.*

2 He hath destroyed the power of all thy sins; as he is a *High-Priest*: See *John 3. 8, 9. For this cause the Son of God was manifested; that he might destroy the workes of the Devill: Whosoever is borne of God, doth not commit sin,*

fin, that is, as he is borne of God, he doth not sin willingly with his minde: hee can say as the Apostle *Paul*, Rom. 7. 17. *It is no more I that doe it, but sinne*, that is, I (*Paul*, borne of God) doe not sinne. O here is the power of sinne destroyed: though there is, and will be, the Being of corruption. So, 1 John 1. 18. *If we say we have no sin, we deceive our selves, and there is no truth in us*: now consider (beloved) is not the power of sinne destroyed in thee? Dost thou not look upon it as thine enemy? wouldst thou not be rid of it? O that is thy desire; why then be not dismay'd, it is the condition of all the Saints, to have sin raging in them: Christ hath destroyed the power of sin, *it shall not reign over you*, Rom. 6. 14.

3 Christ thy *High-Priest* will have thee to live, *in*, and upon him, out of, and above, thy selfe: therefore he is pleased to let alone in the Saints *A prick in the flesh*, the messenger of *Satan* to buffet them: Hee will save thee to fetch all from himselfe, Col. 3. 3. *For ye are dead, and your life is hid with Christ in God*: dead to sin, and dead in your selves; not able to act or doe any thing, but as you are carried on by the power of God, *John 15. 5. Without me you can doe nothing*, Christ is, and will be, all, and in all to your soules, Col. 3. 11. If all

sin in the Saints were subdued, and they made perfect in this life, I mean personally perfect, otherwise they could not live by faith upon another, and so should not be in a dependency upon Christ: this was *Adams* condition, and hee quickly lost it: but it is the wisdom of God, and it is much for our good, to keepe us alwayes in a dependency upon himselfe, where our stock remains: for our life, our consolation, our salvation, it is all hid with Christ in God, and therefore it is sure, although wee have not the full enjoyment of it in this world: God keepe his people alwayes in a way of beleeving, and so causes them to live by faith, and when they are made meete for such a way, namely, *perfection, perfect freedom* from all sinne, that is, *when Christ shall change their vile bodies, and give them glorious bodies, then they shall be made like unto Christ*, but not before, *Phil 3. 21. John 3. 2.* O consider of it I beseech you (brethren) you would faine be glorified in a state of mortality, what need of faith then? this is one end why God gives faith unto his people, that they might live comfortably in their patient expectation of what God hath promised, *Heb. 10. 35, 36. Chap. 11. 1. Faith is the evidence of things not seen: not scene with a carnall eye,*
not

not enjoyed after a carnall manner, but eyed by faith, and expected by hope, and so comfortably waited for, *Esay 28. 16. He that beleeueth maketh not haste*, therefore that which you and I haue to looke to, is this, whether Christ be ours? what if there be lust and corruptions? if thou hast Christ he is thy life, *1 Job. 5. 12. He that hath the Son hath life*, if thou hast the Son thou hast life, he is thy life, and in him it is thou art to live, he it is that is thy fulnesse, *thy all and in all.*

The second thing that troubles the Saints is their inabilities to performe duties: thou canst not pray without sinne, thou canst not performe any duty as thou wouldest, and shouldest, thou canst say as the Apostle, *When I would do good, euill is present*; and for to remedy this, consider and be sure of these foure things.

1 That Christ hath done all for thee, so that thou art not to looke to thine own righteousness, that *righteousnesse that is of the Law*, but the *righteousnesse that is of God through faith, Phil. 3. 9.* What doth trouble thee poore soule? O thou canst not pray, that troubles thee. Why, consider first, Christ hath prayed for thee, *John 17. 9.* and certainly, *Hee was heard in all things that he prayed for*, his

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prayer stands effectuell for every believer to the end of the World.

2 He by his spirit makes intercession in thee, *Rom. 8. 26.* with sighes and groans which cannot be expressed.

3 Hee makes thy prayer acceptable, presented in his name, *John 16. 23.* *Whatsoever ye shall ask the Father in my name, hee will give it you;* look upon Christ thou shalt see him performing all righteousness, for thee that art in thy self unrighteous, doing all for thee that canst doe nothing for thy self, hee hath prayed for thee that canst not pray, nay, hee doth still breath in by his spirit into thy soule, *sighes, desirings, groanings* (and sometimes) *expressions*, and then accepts of his own worke in thee.

4 Whatever thy weaknesse is, hee passes it by and pardons it, see *Micah 7. 18, 19, 20.* *Who is a God like unto thee? that pardoneth the iniquity, and passeth by the transgression of the remnant of his people: thou mayst think God hideth his face from thee, when thou seest thy lusts to be strong and prevailing: but he will turn again, he will have compassion on thee, hee will subdue thine iniquities, &c.* see the *Covenant of grace*, that Covenant which Christ hath purchased with his blood,
Heb.

Heb. 10. 29. see Heb. 8. 12. For I will be mercifull to their unrighteousnesse, and their sins, and their unrighteousnesse will I remember no more; thou art affraid thou art so dead, so unprofitable, so unlike Christ, that he will not owne thee, but be assured, it is a part of the Covenant of grace in the administration of it, to pardon all thy sins, 1 John 2. 2. If wee sinne, we have an advocate with the Father, Jesus Christ the righteous, who is a propitiation for our sins. Christ, is thine advocate to plead thy cause, look to Christ who is thy propitiation, thy peace.

Object. O but I have a cursed wicked nature, there is nothing in it that is good, I cannot pray, nor performe duties, certainly now Christ hath shewn mercie to me, and made a difference between me and the world, he expects something at my hands answerable to his mercy.

Ans. 1 It was the condition of the Apostle Paul, *Rom. 7. 18. I know that in me (that is in my flesh) dwelleth no good thing*, thou hast nothing that is good in thee, it is true, no more had the Apostle Paul, *When I would doe good evill is present, &c.* thou canst not pray nor performe that good thou wouldst, no more could the Apostle, *ver. 19. for the good*

that I would doe, that I doe not, that, I doe it not as I would doe, free from sin, from corruption, *evill is present*. O this is thy case, I know it is, and this was the case of the Apostle *Paul*, it is my case, and shall be thine, while thou and I live in this world.

2 I answer, Christ Jesus knew very well before ever hee gave his life and blood for thee, a Sacrifice for sinne, that thou wouldest have a cursed nature, a disposition in thee to that which is evill, even after hee had manifested his love unto thee, hee knew that thou wouldest not be able to pray or performe any duty without sinne, nay, he never intended it should be otherwise with thee or mee, while wee are in this world, and that is the reason hee gives us such comfortable words to assure us, that those corruptions committed after faith, shall be pardoned, *Heb. 8. 12.* for these finnes are indeed contrary to the holy and pure nature of God, but hee pardons them; and now dost thinke that Christ would give his life and blood for thee when thou wast an enemy to him, and so reconcile thee to himselfe and Father? and now when hee findes sin and corruption in thee, inabilities to performe holy duties, &c. which he knew would be in thee before, dost thinke hee will now

reject thee and cast thee off? no, no, hee will not cast thee off, do not thinke it, nay know it, that God expected no better of thee, hee knew that thou wouldest have a vain, foolish minde, full of passion, pride, and the like, farther then he gave thee power to subdue it, he knew that without him thou canst doe nothing *Joh. 15. 5.* O therefore be not discouraged, looke to the Lord Jesus thy *High-Priest*, who hath reconciled thee when thou wert an enemy, *Rom. 5. 8, 9.* But God commended his love towards us, in that while we were yet sinners Christ dyed for us: much more now, being justified by his blood, we shall be saved from wrath through him, *v. 10.* For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved.

3. A third thing that many times troubles the Saints, it is those temptations and persecutions they are lyable to in this world, for the name and sake of Christ.

For this I shall propound these three considerations, as remedies, all flowing from Christ our great *High-Priest*.

1. Consider that hee hath made the salvation of every beleever sure, *Esay 55. 3.* The Covenant God makes with his people, is the sure mercy of David, *I will make an ever-*

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lasting Covenant with you, even the sure mer-
 cies of David, that is, of Christ: It is sure the
 Devill may rage, and men may rage, but they
 shall never be able to prevaile, *Mat. 16. 18.*
The gates of hell shall not prevaile, &c. Feare
 not hell, thy High-Priest hath the keyes of
 death and hell, there shall not one soule goe
 in there more then Christ thy High-Priest
 permits; therefore feare not him that can im-
 prison, banish, kill the body, and cannot kill
 the soule, but feare him that can kill both body
 and soule: be not affraid to confesse Christ be-
 fore man and devils, they shall never be able
 to separate betweene God and thy soule: see
 the confidence of the Apostle Paul, and this
 was his comfort, and this will be thy com-
 fort, *Rom. 8. 35, 38, 39.* Who shall separate us
 from the love of God? I am perswaded that
 neither death nor life, nor Angels nor Princi-
 palities, nor powers, nor things present, nor
 things to come, nor height nor depth, nor any
 other creature shall separate us from the love of
 God, which is in Christ Jesus our Lord: true it
 is, afflictions will come, stormes and tempests
 will arise, but you being founded upon the
 rock Christ Jesus shall stand, see *Mat. 7. 25.*
The rain descended, and the floods came, and
the winde blew, and beat upon that house, and it
fell

fell not; for it was founded upon a rock: a poore weake soule, carryed out of it selfe to Christ, built wholly upon him, shall stand; when perhaps some that have seemed to be far more glorious professors, building upon the sand, upon duties and professions, shall fall.

2. Consider that Christ thy High Priest hath gone before thee in every condition; therefore it follows, *Heb. 4. 15.* Hee was in all points tempted like unto us, yet without sinne. O how should the consideration of this help thee through thy temptations? art troubled with sin? so was Christ with thy sin, yet himselfe without sinne, he was made sinne for us, that wee might be made the righteousness of God in him, *2. Cor. 5. 21.* yea, and a curse for sinne too; and that thou shalt never be, *Gal. 3. 13.* art troubled with the Devill, with temptations, it may be to pride, to the world? &c. so was Christ, *Mat. 4.* Art persecuted? so was Christ; art contradicted of sinners? so was Christ, *Heb. 12. 3.* art mocked? scorned? set at nought? so was Christ, *John 8. 48, 52* art accused perhaps for an Incendiary, or perverter of the City, of the Nation? so was Christ, *Luke 23. 2.* They began to accuse him saying, we found this fellow perverting the Nation.

3. Consider that Christ hath not onely gone
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before in the Saints sufferings, whereby hee is sensible and feelingly sensible of all the Saints sufferings; but he goes with them into their sufferings. Consider, Christ will be as deepe in thy affliction as thy selfe; he takes all as done to himselfe, *Act. 9. Saul, Saul, why persecutest thou me?* Christ will goe with thee into thy affliction, *Esay 41. 3. When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee, when thou walkest through the fire, thou shalt not be burnt: and Esay 41. 10. Fear not, for I am with thee, (what to doe? not for nothing) I will strengthen thee, yea, I will helpe thee, yea, I will uphold thee, with the right hand of my right confesse: and this you see verified, Dan. 3. 29. Act. 12. 7, 8. & 6. 25. in all which Christ manifested his gracious presence, both for support and preservation.*

Use 4 Is a word of consolation: beloved, all the Saints consolation flows from the manifestation of Gods love in Christ their *High-priest*.

Many are the consolations that issues forth to the Saints from this full fountaine of grace, all received in by faith: a Christians justification which he receives by faith, it comes in by the bloud of CHRIST, *Romans, 5. 9.* Beloved, it is Christ dying, that is a Christi-

ans justification, *Romans 8. 33.* and that is the reason why the Apostle is so carefull to make knowne a crucified Christ, *1 Cor. 15. 3.* Christ dying for sin, because it was the first truth to be received for a sinners justification: but now beloved (supposing I speak to those that have received this dying Christ as their alone justification) I shall rather passe this first particular, and come to speak of the true effects of this receiving Christ: and all flows from Christ, as our High priest.

The first is reconciliation and peace with God: every man and woman that have indeed received Christ in a way of believing, as they are justified; so they have peace with God: this is a truth, the Lord help you to see it, *Romans 5. 1.* *Being justified by faith, wee have peace with God, through our Lord Jesus Christ:* and this peace Christ hath made for us, by his blood, *Coloss. 1. 20.* *and having made peace by the blood of his Crosse,* &c. this is a sweet mercy, a rich grace, for a poore sinfull creature, to be reconciled to, and made one with the God of Heaven: think upon it (beloved) is not this a ground of consolation? now God has nothing against thee, to whom hee hath given faith in his Son; although it is true, the Devill, hee will have much against thee,

thee, the World, that is, the men of the World, will have much against thee, for thy Religion, as once those against *Daniel* 6. 10. 11. 12. nay, thou mayst have much against thy selfe; yet God hath nothing against thee; hee is at peace with thee, Christ hath made peace for thee: and secondly, thou hast nothing now against God: perhaps when thou wast in a naturall condition, before faith came, thou mightest have some hard thoughts of God, like the evill servant in the Gospel *Luke* 19. 20. 21. thou thoughtest God to be a hard Master: time was perhaps, that thou thoughtest, doe what thou couldest, yet thou shouldest be damned; but now thou seest that God hath given Christ to do all for thee, to bear all thy sins, to performe all righteousnesse, to make true and perfect peace: thou canst say, or at least mayst say it, as the Apostle, *Ephes.* 2. 14. *He is my peace.* O blessed word! what comfort may this afford your souls: I speake to you beleevvers, it is your portion: what ever men may doe unto thee, yet God is thy friend, he is at peace with thee; what ever man or Devill hath against thee, there is nothing in Heaven against thee, a high priviledge for poore Christians! that can look upon Christ as their peace.

The second spring that flows forth from
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hence, is joy and consolation; peace is a fruit of justification, joy a fruit of peace, and all flows from Christ our *High-Priest* the Fountain, received by faith: here lyes the ground of a Christians joy; *Peace with God*, Rom. 15. 13. *The God of hope fill you, with joy and peace through beleeving: through beleeving of that? that our peace is made with God, through Christ:* This is the alone ground of joy, I meane in the first place: it is true, that when once a soule attains to this, he then shall have cause to rejoyce in every good thing of God, wherein God is honoured, or the Saints benefited, as *Acts 15. 3.*

But this is the first fundamentall ground of joy, Rom. 5. 11. *And not only so, but we also joy in God through our Lord, Jesus, by whom we have now received the atonement,* when once your souls come to receive the atonement, the peace, that is, *Christ who is our peace;* then your souls will rejoyce indeed, *with joy unspeakable and full of glory*, 1 Pet. 1. 8.

What doth thy soul say to this now? is thy peace made with God? and canst thou not rejoyce? Is God become thy friend, thy true friend, thine everlasting friend, and canst thou not rejoyce? Mee thinks, thy heart should leap for joy. What if thou hast corruption
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stirring in thee? What if thou art persecuted for the name and sake of Christ? yet rejoyce. See *Luke 6. 22, 23.* Blessed are yee when men shall hate you, and shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Sonne of mans sake, rejoyce in that day, and leap for joy, and this the *Apostle Paul* doth, *2 Cor. 12. 9, 10.* Most gladly therefore will I glory in my infirmities: that the power of Christ may rest upon me; therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake. Mee-thinkes your souls should rejoyce in the Lord alwayes, as *Phil. 4. 4.* Rejoyce in the Lord alwayes, and again, I say rejoyce, that soule that hath fled to the Lord Jesus who is the alone hope set before us, may have strong consolation, *Hebr. 6. 18.*

The third ground of consolation is, that the Saints are made Priests to the Lord, and so can now through Christ have accessse with boldnesse to the Throne of Grace: every beleever is made a Priest in Christ, and note this by the way, that those that dare attribute that name to themselves, by way of office, it is no lesse then blasphemy against the Lord Jesus, but every beleever is made a spirituall Priest

Priest to the Lord, and so the Church, *A holy Priesthood*, to offer up acceptable Sacrifice to God by Jesus Christ, not propitiatory Sacrifice, that belonged to Christ alone, but yet acceptable Sacrifice, 1 Pet. 2. 5. *We also as living stones, are built up a spirituall house, an holy Priesthood, to offer up spirituall Sacrifices, acceptable to God by Jesus Christ.* Beloved, here is your priviledge, let it be your comfort, that now you are made a holy Priesthood unto God, you may come boldly to the Throne of Grace, Heb. 4. 16. *Let us therefore come boldly to the Throne of Grace, through that new and living way, which he hath consecrated for us through the vaile, that is to say, his flesh.* Beloved, is not this a mercie, that God should make way for sinners to come unto his presence, and to have accessse unto him, Ephes. 2. 18. Chap. 3. 12. and that with confidence of acceptance: Now thou mayst goe to thy Father, and make all thy wants known unto him, and lay open all thy wrongs before him, as those Acts 4. from the 24 to the 30 verse.

The fourth ground of consolation that flows from Christ thy *High Priest*, it is that assurance of enjoying everlasting peace, joy, and glory with himselfe in another world, after the

the resurrection of the iust, there shall bee a freedome from sinne, and a freedome from sorrow: a time will come when there shall be a deliverance from those miseries, that the best of the Saints are now incident unto. *Note*, beloved you shall be freed from sinne: O thou hast a body of sinne now, and thou couldest be contented to part with any thing to be rid of sin, why thou shalt be rid of it one day, and *thy vile body shall be changed, and made like the glorious body of Christ, Phil. 3. 21. 1 John 3. 2.* Then thou shalt be rid of the Devill and wicked men, there shall be no Devill to tempt thee, the accuser of the Brethren shall be cast down, there shall be no wicked men to persecute thee; here will be a glorious deliverance for the Saints, when there shall be no bad thing in them, no bad person amongst them: hence it is that there shall be no more death, nor crying, nor sorrow, *for the former things are passed away, Revel. 21. 4.* and they shall not onely be freed of those former things, but they shall professe the same glory with Christ, *Col. 3. 4. When Christ who is our life shall appear, then shall we also appear with him in glory; and Rom. 8. 17. If so be that we suffer together with him, that we may be glorified together, and this glory is conferred on the Saints*
by

by Christ Jesus, *John 17.24. Father, I will that they which thou hast given me, may be with me where I am, that they may behold my glory.* Note here, 1 They were given to Christ to the end that he might redeeme them and save them, *John 6.39.* And secondly, those whom Christ hath redeemed, he will not leave them till he bring them into his presence, to behold, and to be made partakers of his glory.

G

T H E



THE
EXALTATION
OF
CHRIST
The alone PROPHET of
SAINTS.

CHAP. II.



Come in the next place unto the Propheticall office of Christ, wherein hee is also in the dayes of the Gospel to be exalted. In the handling of which, I shall first shew you from the Word of life, *That hee is the Prophet and teacher of his people*, and secondly

secondly, that hee is to be exalted in the dayes of the Gospell, as the alone Teacher of his people.

First, that he is the Prophet and Teacher of his people: now for the better proceeding in the unfolding of this particular unto you, I shall go along comparatively, holding forth the Prophetick office of Christ, by the Prophets under the Law.

Now there were three things ordinary to the Prophets under the Law, viz. *Teaching, working miracles, and foretelling of things to come.*

Now in all these three, Christ answers them, yea, and excels them all, for hee himselfe is the substance of all their *Prophecies*, *John 1.45.*

1 It was the worke of the Prophets to teach the people, so *Moses* a type of Christ; both in respect of Law and Worship, God taught Israel by him, so *Esay 1.* throughout: *Jeremy 1.5 6.7. chap.2.* and all the Prophets. In this Christ hath manifested himselfe wonderfully to be a Prophet: this part of Christs Prophetickall Office (to wit, as hee is the teacher of his people) may be considered under these three heads. First, as hee was a teacher of his people, before hee came in the

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flesh. Secondly, When hee was in the World. Thirdly, Now he is in Heaven.

1 Before hee came in the flesh: Christ, taught them by the Prophets, therefore you have ever the Prophets in the Old Testament, saying, *The word of the Lord came unto mee,* Jer. 1. 4. chap. 2. 1. This Peter confirms, 2 Pet. 1. 20, 21. *For the Prophecie came not in old time by the will of man, but holy men of God, spake as they were inspired by the Holy Spirit:* No Scripture is of private interpretation, that is, men did not speak of their own private spirits, nor that private men (as they call them) may not interpret Scripture, that is no such thing in the Word; but the truth held forth to us in it, is, that holy men that write the Scripture, did not speake their own mindes, their own fancies, but spake as they were inspired by the Holy Spirit, and hence it is, that upon good grounds, wee receive the Old Testament for Scripture, because it is the Word of God.

But 2 Christ performed his Prophetick Office when hee was in the World, hee then taught personally. Matth. 5. 12. *He teaches his Disciples in the Mount,* he teaches a very long Sermon, the longest Sermon wee read of in all the Gospell, it continues to the end of the

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seventh Chapter, *Mat. 13. 1, 2.* you have Christ teaching multitudes in a ship by the Sea shore, who continues his Sermon almost through that Chapter, speaking to them in parables. In *John*, you have Christ often teaching, in the third Chapter, teaching *Nicodemus*, in *Chap. 5, 6, 7, 8, 9, 10.* and almost in every Chapter, you have Christ teaching the Jewes.

3 But beloved in the third place, Christ is still a Prophet to his people now he is in heaven, which is the principall thing I intend to speake unto. In the handling of which I shall endeavour. First, *To prove from Scripture, that Christ is still the Prophet of his people.* Secondly, *By what rule he teaches his people now he is in heaven.* Thirdly, *The manner how he teaches.* Fourthly, *The matter what he teaches.*

1 That he is a Prophet still to his people, now he is in heaven, he never fails teaching, his people, hee is still powerfully present with his people now he is in heaven, *Mat. 28. 20.* *I will be with you to the end of the world,* hence it is that Christ sayth, *John 6. 45.* *And they shall be all taught of God:* and Christ when hee ascends promiseth to send the Holy Spirit, what to do? to teach his people, *John. 14. 26.*

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But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance: and this is the new Covenant, the Covenant of Grace, Heb. 8. 10, 11. I will put my Laws into their mindes, and write them upon their hearts, and they shall all know me, from the least to the greatest, for they shall be all taught of the Lord, Esay 54. 13. so that you see Christ is still teaching and leading his people as a Prophet in the way he would have them to walke.

The second particular propounded, was, by what rule Christ teacheth his people now he is in heaven and that is by his Word: the Word of God is the alone rule by which Christ teacheth his people now he is in heaven, therefore he sayth, John 5. 39. *Search the Scriptures, for in them you thinke to have eternall life, and they are they that testifie of me; and Esay 8. 20. To the Law, and to the testimony: if any speake not, according to this rule, it is, because there is no morning in them.*

Object. But some may say, this was before Christs ascension into heaven.

Ans. True, but the same rule holds still, see it confirmed after Christs ascension, Gal. 6. 6. *Hee that walketh according to this rule,*
peace

peace shall be upon him, and upon the Israel of God. Marke it, he that walketh according to this rule, peace shall be upon him, &c. Note first, The Word of God is the rule of a Christians life, and secondly, they are to walke according to it, see 2 Pet. 1. 18, 20. *Wee have also a more sure word of Prophecie, whereunto you doe well, that yee take heed. as unto a light that shineth in a darke place. &c.* A sure word of Prophecie, that is the Scriptures, and note in ver. 20. he confirms the Scriptures for that end, *Know this, that no Prophecie of the Scripture is of any private interpretation, but holy men of God spake as they were moved by the Holy Spirit:* now the Scripture being a *sure word of truth*, It is that which ought to be the rule of the Saints in all their actions, and beleve it, Christ never teacheth contrary to this Scripture. If this bee truth, how may this reprove two sorts of people? First, those that cast of Scripture, and refuse to walke according to it, under a pretence of being lead by the Spirit, and so above Scripture, refusing to receive the Scripture, as the rule by which Christ teacheth, looking upon the Scripture as nothing to them.

It is a very sad thing, that men professing Godlinesse, should fall into such absurdities,
in

in receiving such principles as are destructive to the very power and being of godlinesse, how can a man walke if hee have no rule? how can a man worke without his compasse, his line: hee knows not when he is in, or when he is out, so it must needs be with those that cast off Scripture, they cannot know when they walke according to the minde of God, or when they doe not.

Objection, Christ hath promised, to write his Laws in the hearts of his people and that they shall be all taught of God, and that hee would send his Spirit, which should teach them all things. Ergo, For those thus taught of God, it is too legall for them, to walke by Scripture.

Answer, First, Those that deny some Scripture, must by the same ground, deny all: and if one Scripture be not a truth to me, and to be received in any practice, how can I judge of the truth of another: and the truth is, that those, that will believe but that Scripture which they have a minde to beleeve (rejecting the rest) doe not rightly beleeve any: there is the same ground to believe all, as to believe one, 3 Pet. 1. 20, 21.

2 I answer, If you doe indeed believe these Scriptures to be a truth, I make no question, but

but you will anon believe the truth of the whole Scripture, these being opened in comparing them with other Scriptures.

First, *Christ promising to send his spirit, &c.* I answer, that it was a particular promise made to the Apostles most principally; and in some measure, to all the Saints. Two things here mentioned in this Scripture, are most principally to the Apostles.

The first that is mentioned, is, *Hee shall bring all things to your remembrance, whatsoever I have said unto you*: Note, the Disciples of Christ were with him, saw his miracles, heard his word: but now when Christ is gone to heaven, he will send his spirit, which shall bring all things that Christ spake or did, (necessary to be remembered, for our information and consolation) to their remembrance: that they might leave it upon record to future Generations; and this promise of the spirit properly belongs to the Disciples of Christ, who were both eye, and ear witnesses of all he did or spake; and this may confirme us admirably in the truth of the Gospel, it was you see, written by the immediate inspiration of that Spirit of promise, bringing it to the remembrance of those that wrote it, and by no meanes serves to destroy the

the rest of the Scriptures.

The second thing promised is, *That it shall teach them all things*: Note, here also an admirable word, Christ tels his Disciples, that that Spirit, he would send them, should teach them all things, that is, all things that God intended to make known to man, for their rule and direction in this life: and this without question, Christ who is truth it selfe, made good to his Disciples. Therefore I hope this doth not serve to destroy Scripture, but to confirme it abundantly: for if Christ did (as without question it is blasphemy to say hee did not) teach his Disciples all things, then are the rules prescribed by the Apostles in their Epistles true; and perfect rules, and you, and I, are bound in duty, as wee will approve our selves Christians, to submit unto them, to receive them, as the holy, *promised truths* of God.

Object. But Christ makes this promise not onely to the Disciples, but to all the Saints also, *for all Scripture is written for our learning, &c.*

Ans. True, but in the first place it is to the Disciples, that they might leave us a perfect pattern from himselfe, and in this there is much comfort for the Saints, that wee have in the
Scrip-

Scripture, *truth and all truth*, needfull for a Christian to know: and secondly, this promise is made good to all the Saints in its measure, God gives them his spirit to understand the Scriptures, and therefore it is, that the Apostle sayth. *2 Tim. 3. 16 17. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproofe, for correction, and for instruction in righteousness: that the man of God may be perfect, and thoroughly furnished, unto all good workes.* Note, it is the Scriptures that thorowly furnishes or perfects the man of God, to every good worke: and we are said to be *built upon the Apostles and Prophets*, that is, the Doctrine, the truth, laid down by the Apostles and Prophets, *Christ himselfe being the chiefe corner stone Ephes. 2. 20.*

And for the second Scripture, that *God hath promised to write his laws in the hearts of his people, and they shall be all taught of God, &c.* It is true, God makes this promise good, hee writes his Law in the heart; where he once comes in a way of grace: that is, he puts his spirit in them, makes them freely willing to walke according to the rule of Scripture, for the Spirit and the word, doe answer each other. If any man will say he hath received the spirit of Christ, and refuses to walke according to the rules,

rules of Christ, *he is a lyar*, 1 Joh. 2. 4, 5, 6. *and the truth is not in him.*

It is true also, God teaches all his people, *they are all taught of God*: but how? God doth teach, and lead into all truth, by the rule of Scripture; therefore Christ sayth in his prayer, 1 John 17. 17. *sanctifie them through the truth, thy Word is truth*: see then what a sweet harmony is held forth in all the Scriptures; *the Spirits teaching and leading*; it is still according to the Scriptures. The spirit of Christ, where it is, leads into truth, and that truth is contained in Scripture. Now for any man to say, hee hath the Spirit of Christ, and yet cast away Scripture, or for any man to say, he hath the spirit of Christ, and walke not according to Scripture, I must give him leave to say it; but he must give me leave not to believe him: and also to tell him, that it is a diabolically lying spirit, that casts away Scripture, if any man speake not according to this rule, it is because *there is no truth in him*, Esay 8. 20.

A second sort of people that are here to be reprov'd, are those that pretend to be all for the Scripture, and yet walke not up according to the rules of Scripture: without question, those whom Christ teacheth, hee teacheth to walke

walk according to the rules that hee prescribes them.

Of these there are two sorts. 1 Those that do not rightly divide between *Law* and *Gospel*, betweene *Legall Rules*, and *Gospell Rules*. 2 Those that instead of following the rules of Christ, follow the rules and inventions of men; that wait for what men wil prescribe, resolving to make that their rule.

First, those that doe not rightly divide betweene *Law* and *Gospel*. And of these there are both Ministers and people, not rightly dividing the Word of Truth, as the Apostle exhorts *Timothy*, 1 *Pet.* 2. 15. And this is ignorance which remayns to this day, upon the hearts of many, whom I question not for their godlinesse, and honestie; yet God hath not taught them to this day, that cleere difference between *Law* and *Gospel*; and the ignorance of these men consists principally under these five heads. 1 In not understanding the difference between *Gospell Churches* and the Church of the Jews. 2 *Gospell Ordinances* and the Ordinances of the Jews. 3 *Gospell Privileges* and the Privileges of the Jews. 4 The difference between *Gospell Ministers* and the Ministers of the Law. 5 The difference between the *Gospel*, and the *Legall Covenant*.

2 The

1 The Church of the Jews, before, and the Church of Christ under the Gospel: some say, the Church of the Jews was a type of the Church of the Gospell, both Jew and Gentile: and hence doe draw this conclusion, *That as the Church of the Jews was Nationall, so the Churches of the Gentiles under the Gospell must be Nationall:* and that it is the duty of the civill Magistrate, to compell all in the Nation to the Christian Religion: now here lieth the mistake; 1 It is true, the Church of the Jews was typicall, the body of the Jews being the naturall seed of *Abraham*, and so all that was of *Abrahams* posterity, were born members of the Church: the Church of Christ under the Gospell, are the spirituall seed, the seed according to the promise, *Romans 2. 29. Hee is a Jew which is one inwardly, Chap. 4. 16.* none are to be looked upon as the sons of *Abraham* by naturall generation, as they are born of the bodies of beleivers under the Gospell: see a cleere Scripture, *Gal. 3. 26, 29. Tee are all the children of God by faith in Christ Jesus, and if yee be Christs, then are yee Abrahams seed, and heirs according to the promise.* Observe it, you must first be Christs, before you are *Abrahams* seed, not *Abrahams* seed as soon as you are born,

borne, it is by faith that yee are manifested to be Christ, and being thus manifested by faith, then they are *Abrahams seed according to the promise*: *Abrahams* promised seed are onely beleivers, such as are indeede Christs. It is true, some may professe faith in hypocrisie, of whom wee having no ground to the contrary, are bound to receive, but none are indeede *Abrahams* seed, but they that are Christs.

2 The king's power put in Israell after the flesh, was a Type of the kingly power of Christ, ruling in and over his spirituall Israel: their compelling or laying those that would not submit to that government, holding forth that power Christ hath left in his Church, *spiritually* to slay those that walke inordinately in any Church of Christ, according to that Scripture, *Luke 19. 27.* *As for those mine enemies that would not that I should reigne over them, bring them hither, and slay them before me.* It is true, this shall perfectly be fulfilled at Christs second comming, but in its measure it is, or ought to be fulfilled of every true Church of Christ, according to *Acts 3. 23.* *Whosoever will not heare, that is, submit, to the Prophet, shall be cut off from amongst the people, that is,*

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cut off by excommunication, as a dead and withered branch : this is the first ground of mistake between Church and Church.

The second is between Ordinance and Ordinance: they judge baptism to be one with that of circumcision, and therefore is to be administered upon Infants, as well as circumcision, and this is the ground of much confusion at this very day.

Now for the clearing of this argument, I shall lay down these grounds.

1. *That the Scripture no where sayth it, that Baptisme is one with Circumcision, therefore it may be a delusion*: nay, to say what the Scripture sayth not, is but a meere fancie, and invention of man : Now there is but one Scripture that is mentioned for this purpose by those that stand most strongly in this opinion, and that is, Col. 2. 11, 12. mentioning Circumcision, that, to wit, *that Circumcision, made without hands, in v. 11. sayth v. 12. being buried with him in Baptisme*; here say they, the Apostle sayth, Baptisme is come in the roome of Circumcision: judge your selves, whether there bee ever such a word in the Text; whether it be not a meere forged and forced interpretation: but say they, the Apostle is here perswading the Colossians from cir-

Circumcision, and therefore mentions Baptisme, as come in the room of it. I answer, this is also forged, for the Apostle doth not in any measure take the Colossians with this error of holding circumcision, throughout his Epistle; only in the 11. ver. he sayeth, *they are circumcised with the circumcision made without hands*, holding forth unto them, what they have in Christ, namely, *righteousnesse through the circumcision*, that is, the righteousness of Christ, for Christ being circumcised, performed all the righteousness that circumcision required. This is the first ground. The scripture no where sayeth that baptism is one with circumcision.

2. The ground why baptism is not one with *circumcision*, is, because the rule for baptism under the new Testament, is not one with the rule for circumcision under the Law: the rule for circumcision was, that every male childe of the naturall seed of Abraham, was to be circumcised the eighth day, the rule for baptism under the Gospel, is, that whosoever believeth, man or woman, Jew or Gentile, shall be baptized, *Mat. 16. 19.* with *Mat. 28. 19.* *Act. 8. 12.* Both men and women, hearing and believing, were baptized, so that the command for *circumcision* and *baptism*, doe in no wise agree, the one is for males only, the

other for believers Both men and women.

aid 3. Circumcision hath its authority in other things, as namely, 1. In the circumcision of the heart, the cutting off of sin, lust, and corruption. It is called in the fore-mentioned Scripture, the *circumcision made without hands*, Col. 2. 11. see also, Rom. 2. 29. Circumcision is that of the heart in the spirit, and not in the letter, this was the type of circumcision. And 2. it typed forth Christ his fulfilling the righteousness of the Law, to which circumcision had a relation, Rom. 2. 25. and so of the Christians freed by Christ, Gal. 2. 11. We are circumcised with the *circumcision made without hands*, in putting off the body of the sins of the flesh, by the circumcision of Christ. Note, it is by the circumcision of Christ, that is, by that righteousness Christ being circumcised, and so bound over to fulfill the Law, hath performed for us (namely) who believe. Baptisme hath nowhere those titles given unto it which circumcision hath, as namely, a Covenant, Gen. 17. 10. A Seal to Abraham, Rom. 4. 11. Baptisme is nowhere called a seal, neither doe I read of any seal to the believer, but the Spirit of God, although it is true, this obbaptisme hath (though for all that I know) groundlesly been called a seal. Yet it is true, the

the Spirit of God in it, may convey comfort to the souls of the Saints, as in other Ordinances.

5 Baptisme and circumcision differ in the thing it selfe, the one being the cutting off the foreskin of the flesh, onely of the males, the other the dipping in or under water, of beleevers, men or women, *In the name of the Father, Son, and Holy-Ghost.*

6 They differ in the ends, the end of circumcision was, 1 To confirm to *Abraham* and to his posterity, that Christ should come of that seed, therefore it was annexed unto that promise, *Gen. 17.* No such thing in baptisme, that holds forth Christ comming, *washing away the sins of beleevers in his blood, Act. 22. 16.*

2 To type forth Christ, who being circumcised, was to performe perfect obedience for all his elect, and so bring in everlasting spirituall circumcision, that is righteousness: but baptisme holds forth a conformity in the beleever to this Christ in his suffering, in his death, and buriall, *Rom. 6. 4, 5, 6.*

7 Circumcision was no type of baptisme because baptisme is but a type it selfe: Now for one type to type forth another, I conceive is very absurd, for Christ was the substance of all types and therefore of this.

8 Lastly, Circumcision was no type of baptisme,

100 *Christ exalted as the alone*

tisme, for they were both on foot many yeares together, all the time Christ preached in the world, if baptism was the substance of circumcision, then when the substance is once come, the type should have been abolished.

Object. But if it be objected that baptism came in the roome of circumcision, because that circumcision was the means by which the Jews were admitted into the Church, and so is baptism to us.

I Answer, I suppose baptism is not come in the roome of it, proved, first it is true, baptism is that which gives visible admittance after the manifestation of faith into the Church of Christ, *Acts 2. 41. As many as gladly received the word, were baptized and added,* but circumcision did not admit the Jews into the Church, for they were borne members of that Church, and circumcised because members: note this, if circumcision gave admittance to the Jews into the Church estate, then they were no members before they were circumcised, and then the Jews when they came over *Jordan*, into the land of *Canaan*, were no Church of God, for there was none circumcised but *Joshua* and *Caleb*, as you may see, *Jos. 5. 2.* where circumcision is renewed; but it was an Ordinance God

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required of the children of Israel meerly ceremoniall and typicall, as all the rest of the Jews Ordinances were ; thus you see what a great mistake here lies in the not rightly dividing between Ordinance and Ordinance.

Yet lastly, Suppose baptisme were put in the roome of circumcision, it gives Christ but so much honour, as to tell you who shall be baptized, and the manner how it shall be done, and so the controversie will be soon ended.

A third ground of mens ignorance is, in not understanding the difference between the Jews priviledges, and the priviledges of the Gospel : hence it is that men are ready to argue for Gospell priviledges, & say they, it was the Jews priviledge, that their children should be circumcised, and is the Gospell straiter? have not Christians more priviledge under the Gospell, then the Jews under the Law? is there not more liberty, grace and glory under the Gospell then under the Law? why then should not the infants of beleevers be baptized, as well as *Abrahams* naturall seed circumcised?

Ans. It is true, there is indeed more liberty, grace and glory, under the Gospell then under the Law, but wee are to understand what the Christians priviledge is : the Jews priviledges would be a Christians bondage :

this you say was the Jews priviledge, that their children were to be circumcised: it was such a priviledge, as bindes them over to the whole Law, *Rom. 2. 25. Gal. 3. 3.* but perhaps you will say, *What advantage then had the Jews, and what profit is there in circumcision?* *Rom. 3. 1. that is, what benefit then had the Jews by circumcision?* see verse the second, much every way, chiefly because that unto them were committed the Oracles of God, the Oracles, that is, the Ordinances of God was amongst them, namely, circumcision, and worship, &c. wherein Christ was typed forth to those which had faith, the World being without those Ordinances wherein Christ was thus prefigured.

Quest. But what are our priviledges under the Gospel?

Answ. Wee have the *substance*, they had but the *shadow*: wee have Christ indeed, as a Church of Christ, they had but the *Type*, wee have the righteousness typed forth to them in circumcision: they had the Oracles of God amongst them, these were priviledges unto them, yet indeed were held under much bondage by those Oracles, the Law ever ready to condemne them, our priviledge is, that Christ hath set us at liberty from these priviledges, which

which would be to us indeed yokes of bondage, *Gal. 5.1.* And he hath made the Law, a *Law of liberty* to the Saints, that they may rejoyce in that Law, from which they are set at liberty by Christ.

In a word, there is never a privilege that can be mentioned that the Jew enjoys, but would be a Christians bondage.

The Christians priviledges under the Gospel, they are all spirituall, and so are their Ordinances. *Phil. 3.3.* *We are the circumcision that worship God in the Spirit, and rejoyce in Christ Jesus, having no confidence in the flesh.* So that (in a word) the Christians priviledge is, that they have received Christ the summe of all the Jews priviledges, ceremonies and sacrifices, all is in Christ, which the Christian onely by faith enjoys.

Tell mee, what priviledge it is for a poore Infant to have a little water sprinkled upon him? will it conferre grace, or will it not? will it regenerate, as you have been taught? O Ignorance! the Lord cause it to vanish: can the Infant, if elected, make any use of this Ordinance, or receive any thing held forth in it, to the eye faith? nay, hee cannot: faith is required in those that participate of Gospel Ordinances, and indeed, men and women are

to be baptized, because they are regenerate, not to regenerate them.

God owned the Jews under a covenant of works, and so indeed (for the most part of them) they were but a carnall people; and they had carnall, typicall Ordinances, and a worldly Sanctuary, *Heb. 9. 1, 2*, but God owning his Church under the Gospel, in a covenant of grace, *Acts 20. 28. Heb. 8. 10, 11*. hath given us more spirituall Ordinances, and these Ordinances, are always presented to the eye of faith, in those that receive it: our priviledge is that wee are freed from the covenant of works and bondage, under which the Jews were held, *Gal. 3. 1, 2, 3. Verse 13*. and so being free from that covenant, *Heb. 8. 7, 8*, are freed also from those carnall, and legall Ordinances, from all fleshly and carnall priviledges, in the spirituall enjoyment of the substance of all, *Christ Iesus, who is our light and life; our All in all.*

A fourth ground of mens comming short, and not walking up according to the rules of Scripture; is, *in not understanding the difference between Priest and Priest*: and this may be taken notice of under a twofold consideration.

First, in not understanding the difference

between the Jewish High-Priest the type, and Christ our High-Priest the substance, who hath in deed *made present peace and reconciliation for all his people*. Hence it is, that many a gracious soule, comes short of that peace, of that consolation, which otherwise they might enjoy, and not eying Christ their Priest and sacrifice, they themselves are ever sacrificing for peace, and yet no longer then they are offering sacrifice, can they have peace; and so they come short of walking up with God according to the Gospell, *being filled with joy and peace through believing*.

The second is, in expecting that from those, who (indeed falsly) have appropriated that title of Priest to themselves: which they are to expect from Christ, as namely, *Teaching*, & how have those men beene, and still are to this day, set up as Christ, amongst many people, making their words their rule? as if it were not possible such learned men might erre; and I conceive it arises partly from the misunderstanding of that Scripture, *Mal. 2. 7. The Priests lips should preserve knowledge, and they should seek the Law at his mouth, for he is the messenger of the Lord of hosts*. Now this usually is applyed to the Ministers, who have given themselves the title of Priests, and that the

the people should seeke the Law at their mouthes: and indeed, they themselves have done, what in them lyes, not onely to bring people into this errour, this ignorance, but to keepe them in it, whereas Christ is indeed the alone Priest, the substance of the Jews Type; *And the people are to seeke the Law at his mouth, for hee is the messenger of the Lord of Hosts, hee is called the messenger of the Covenant, Mal. 3. 1. the alone Prophet and Teacher of his people.*

Ob. But Christ hath appointed Ministers to teach his people: are not the people to seeke the Law at their mouthes?

Ans. 1. Not by vertue of that Scripture, for Christ is the alone Priest, and there is none in that office beside him: though it is true, all the Saints are Priests, and the Church a holy Priesthood.

3 Wee are to receive nothing from any man as truth, but what hee brings from Christ, and therefore our duty is to try all things, and hold fast that which is good. Wee are men subject to errour, and it is our duty, to try the truth of what is delivered, and not receive any thing, because another sayth it, but see whether the Lord hath said it: therefore the Apostle sayth, *Gal. 1. 8. If I, or*

an Angell from Heaven, teach you any other doctrine, then that you have received, told him accursed: And the noble Bereans were commended for searching the Scriptures, to try, if these things preached were truth, *Acts* 17.11. If the Bereans try the truth of *Pauls* Doctrine by the Scriptures, who spake by divine inspiration from Christ, much more should you search and try the truth of things delivered; and not build your faith upon any other word, but the Word of Christ, your High-Priest, who keepeth knowledge for you, and hath promised to teach you, *Esa* 54.13.

The fifth and last ground of mens (I mean still those that have some knowledge of God) coming short of answering the rules of the Gospell, is their ignorance, in not understanding the difference between covenant and covenant.

God owned the Jews as they were a body, a Church under a covenant of workes, but the Church of the Gospell under a covenant of grace: It is true, the covenant God made with *Abraham*, *Gen*.17. from the first Verse to the fifth, is a covenant, of grace, and by vertue of that covenant, hee promised to be a God to *Abrahams* naturall seed, but hee never

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ver owned *Abrahams* naturall seed in a covenant of grace, if so, then they must all of them have beene saved, for the covenant of grace is sure to those that were under it, see *Esay 55. 3.* it is called, *An everlasting Covenant*, even the same mercies of *David*, *Jer. 32. 40.* I will make an everlasting Covenant with them, that I will not turne away from them to doe them good, but will put my feare in them, and they shall not depart from me. But God never made such a covenant with *Abrahams* naturall seed, nay, the truth is, that God never intended such a thing, neither to *Abraham*, nor any man in the world, to make a covenant of grace with their naturall seed, for God himselfe sayth of the Jews, the seed of *Abraham*. Though the number of the children of *Israel* be as the sand of the sea, yet but a remnant of them shall be saved, *Esay 10. 22. 23.* with *Rom. 9. 27.* now the covenant under which God owns his Church under the Gospel, is an everlasting covenant, *Heb. 8. 10. 11, 12.* when God promisseth his Covenant in *Jer. 31. 3. 22.* Behold, that day is come (sayth the Lord) That I will make a new covenants, not according to the covenant I made with their fathers when I tooke them by the hand, to bring them forth out of the land of *Egypt*, which covenant they brake, &c.

This

This covenant of works it was under which God owns the children of Israel as a Church, to which circumcision hath a relation; therefore called a Covenant, *Gen. 17. 10.* binding to this Covenant, the Law, *Gal. 5. 3. Romans 2. 25.*

Now there are two evils that usually flow from this mis-understanding of the Covenant.

The first is this, (that seeing the Covenants are one and the same, under which God owned the Church of the Jews under the Law, and now owes the Church of the Gentiles under the Gospel, (which indeed is not so) the conclusion is drawn, *that we must lay the foundation of Gospel Churches, and Gospel Ordinances in the Law,* and hence it is, that men are so hardly drawn off from their legall principles, *we must have nationall Churches, we must have infants baptized,* the ground ariseth from the Law, because the Jews were a naturall Church, and their males were circumcised. O grosse legality! Is not this to deny Christ to be come in the flesh, *1 John 4. 3.* Truly if it be not, I confesse I am yet ignorant of what God intends in that Scripture. O how hard it is, to bring learned wise men to lay the foundation of their practice in the Gospel?

Gospel? It is almost impossible, nay, I had almost said altogether impossible, if God doe not mightily worke to perswade them, that Christ Iesus as a Sonne over his own house, is faithfull in all things, giving exact rules in every particular, for the well ordering and governing of his house, that is, the Church, 1 *Tim.* 3. 15. and for the administration of every Ordinance, although *Moses* himselfe hath said, *Deut.* 18. 15. *A Prophet shall the Lord thy God raise up unto thee of thy brethren, like unto me, him shall ye heare,* If the Lord help you once to see that, *ye are not under the Law, but under grace,* *Rom.* 6. 14. Then you will bee content to receive your rules from the hands of grace, the Lord Iesus Christ.

A second evill that flows from hence is this, many a poore soule (for want of a cleere apprehending of the difference between the covenants, the one of works, the other of grace) are held under much slavery, feare, and legall bondage, the poor creature looks upon the law, the covenant from Mount *Sinay*, (*Exod.* 19. & 20. *Chapters,*) where is nothing but feare and dread; and hence it is, that no longer then the creature can worke, can it have comfort; and the reason is, because it hath ever been set up-

on working our salvation; not remembering that blessed word of truth, *Heb. 12. 18. 1023:* For ye are not come to the mount that might not be touched, and that burned with fire, nor unto blacknesse and darknesse, and tempests, &c. ver. 23. but unto mount Sion, &c. Believers are not come to mount Sion, to burnings, blacknesse, and darknesse, they are not called to a covenant, wherein is the administration of condemnation; that is done away to believers, *2 Cor. 3. 7 11.* But they are come indeed to mount Sion: to the City of the living God, to the covenant of Grace, where is mercie and pardon in its administration, *Heb. 8. 12.* To the blood of sprinkling, which speaketh better things then that of Abel, where is nothing but cause of joy and gladnesse: joy unspeakable and full of glory, *1 Pet. 1. 8.* All which many a poore soule is deprived of, for want of a right understanding between the covenants of Law and Gospel.

Thus have I plainly (though very briefly) endeavoured to lay open the grounds, or true causes why, many men and women, though otherwise godly; yet come short of walking up with God according to Scripture rules: I must leave it to the great Prophet Christ to teach your souls.

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The second sort of people, that comes here to be reprov'd, are those that pretend to be for Scripture, yet indeed, doe make the prescriptions of men their rule: that resolve, what ever the Magistrate requires or commands, they will doe: a very sad thing, and as much to be lamented, that ever men that would be counted Christians, should set up man in the roome of God, see what a dreadful curse is pronounced upon such, *Jerem. 17. 5, 6. Thus saith the Lord* (note, it is the word of God) *curst be the man that trusteth in man, and maketh flesh his arme, whose heart departeth from the Lord: What is the curse?* Verse 7. *He shall be like the heath in the desert, he shall not see good when it cometh, hee shall inhabit the parched places of the wilderness.*

Note, The curse consists in two particulars.

1 *He shall be barren like the heath in the deserts: dry, empty, poor, nothing of God in him, O this is it that is the cause men grow so barren, dry, empty, because they rest upon man, they durst not entertain thoughts of going farther then they conceive the Magistrate intends, Ministers admire, why so many gracious people leave them, they see they are*
grown

grows barren upon their dependency upon men, the curse of God is come upon them, *they are like the barren heath in the Wilderness.* Professours wonder why they are left of their companions many of them, why they are barren, empty, they cannot profit by them, and all because they trust upon men, they dare not entertain thoughts of submitting to Scripture, farther then the Magistrate goes along with them, and therefore it is that they leave them.

A second curse is, *They shall not see when good commeth*, this is the reason why so many choice learned men see not that good which is coming, that truth, that grace, that glory, that God lets shine (through the Gospel) into the souls of many of his people, but they oppose it and persecute it, the curse of God being upon them, blinding them because they trust upon man, and make flesh their arme, and their strong confidence, and had rather deny truth, then suffer affliction with the people of God: but blessed is the man that trusteth in the Lord, and whose hope is the Lord, *ver. 7. Hee shall be fruitfull as a tree planted by the rivers of water, &c.* O take heed of receiving, or (at least) of resolving to receive rules from man in matter of worship,

without an exact tryall of it by the word of God. If ever men should again, as I trust it shall not be, but I say, if it should be so, that men should as those, *Matth. 15. 9.* teach for doctrines the traditions of men, yet that you would not receive those traditions for your Scripture, for in so doing you can doe no lesse then incur that curse of being made like unto a barren heath in the *Wildernesse*, &c.

The third thing propounded concerning Christ as hee is a Prophet, is the manner how hee teaches his people now hee is in heaven, and that is, 1 *Ministerially*. 2 *Spiritually*. 3 *Powerfully*.

1 *Ministerially*, by his Ministers, yet ever according to the rule, *viz.* the Scripture: thus Christ when hee ascended to heaven, sent forth his Disciples, *Mat. 28. 19. 20.* and promised to be with them to the end of the world, and you shall ever finde Christ teaching by this meanes, *Acts 2.* Peter preaches, the Jews are converted, *Chap. 5.* and so the 8. 12. *Philip* preaches the things concerning Jesus, and they believed, and in the Churches Christ, hath appointed Ministers with their gifts, see *Ephes. 4. 11.* and all for the edification of the body of Christ, so that this is the first meanes by which

which he teaches, Rom. 10. 14, 17. *How then shall they call on him on whom they have beleev-
ed? How shall they beleve on him, of whom
they have not heard? How shall they learn with-
out a Prophet? ver. 17. Faith commeth by hear-
ing &c. 1 Cor. 5. 19. Hee hath put in us the
word of reconciliation.*

2 Christ teacheth *spiritually*, The Word
and the Spirit goe both together, the Word is
but a dead letter in it selfe; farther then the
Spirit goes along with it, therefore, *John 6. 36.
It is the spirit that quickneth; the flesh profit-
eth nothing, the words that I speake are spirit
and life*, but if the Spirit goes with the Word,
then the Word proves Spirit and Life: the
Spirit worketh freely in the preaching of the
Gospel, the Word is but an instrument in the
hand of the Spirit, by which it workes, see
*John 3. 8. The winde bloweth where it listeth, so
is everyone that is borne of the spirit: so it is the
Spirit that worketh in the Word, and by the
Word.*

3 Hee teacheth *powerfully*, where Christ
comes hee teacheth powerfully, therefore the
Gospel is called, *The power of God unto salva-
tion*, Rom. 1. 16. *For I am not ashamed of
the Gospel of Christ. it is the power of God to
salvation, to every one that beleeveth, 1 Thes. 1. 5.*

II6 Christ exalted as the alone

For our Gospell came not to you in word onely, but in power and in much assurance, &c. So that the Gospell, it is the power of God you see, that is that, wherein Christ manifeste his power in teaching poore ignorant, unknowing creatures, therefore it is said, *Mat. 7. 29.* that *Hee taught them as one having authority and not as the Scribes.* that is, his Word had a commanding power and authority over their spirits; beloved, if Christ once comes to teach your spirits, he will come with power, with authority, he will make a separation between thy soul and thy sins, hee will pluck thee off from thy base lusts and cursed practices, as once hee did *Saul*, Christ came with power and great authority upon him, and took him off from his persecution, and makes him a Preacher of that truth which before hee persecuted, and so will Christ deale with thy soule, whoever thou art that cleavest as close to thy sins, as thy skin to thy flesh, hee will fetch thee off from it, if thou belong unto him.

The fourth particular propounded, was the *matter*, which Christ our Prophet teacheth.

First, hee teacheth man to know himselfe, for it is life eternall to know God and *Iesus Christ*

Christ, Iohn 17. 3. and therefore you shall ever finde men (in Scripture) appointed by Christ for the worke of the Ministry, to preach the Gospel, (that is) a crucified Christ, *Peter, Act. 2. 36, 37.* preacheth Christ crucified; brings them to know that it was Christ indeed whom they had crucified: so *Philip, Act. 8. 12.* preacheth the truth that concerne the Kingdome of G O D, and the name of Jesus: So *Paul, 1 Cor. 15. 3.* preached, that C H R I S T dyed for sinne according to the Scripture: this is the first thing to be preached, *Christ and glad tydings by him*: and therefore surely this is the first thing, that Christ effectually teacheth where he comes.

Object. Must men bee taught the knowledge of C H R I S T before they know their own misery, by reason of sinne? surely no man will accept of Christ, unless they see a neede of him.

Ans. It is the sight and knowledge of Christ, that brings men truly to see, and know themselves. *Saul, Act. 9.* thought himselfe a very holy and happy man, till hee met Christ in the way: and note, Christ teaches him in the first place the knowledge of himselfe; *Who art thou Lord* (sayth Saul) *I am Jesus of Nazareth* (sayth Christ) *whom thou persecutest.*

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Christ did not tell him of his sin ; O thou art
accursed, persecuting creature, dost ask who I
am ? thou haddest more need know thy selfe,
&c. No no, hee discovers himselfe unto him ;
 and this I am sure was Gods usuall dealing in
 the Gospel : those whom he taught, he taught
 them first to know Christ : and this, Christ
 our Prophet, must teach thee, if ever thou be
 taught : it is not mans wisdom that will help
 thee to the knowledge of Christ : See I Cor. I.
 21. *For after that, in the wisdom of God, the*
world by wisdom knew not God ; all the wis-
dome in the world, cannot teach thee, to know
God, it may spoile thee, and undo thee, but
not helpe thee, Col. 2. 8. Beware lest any man
spoyle you through Philosophy, that is through
the wisdom of man : mans wisdom may ; nay,
will (if God prevent it not) spoyle you for
ever : for there is no greater enemy in the
world in it self (mans corrupt nature so work-
ing with it) to hinder man in the true know-
ledge of Christ, then mans carnall wisdom,
*and learning: see Rom. 8. 6. For the * wisdom*
of the flesh is death so the word in the Greeke
*is, * τὸ γὰρ σφόνυμα τῆς σαρκὸς, θάνατος,*
see I Cor. I. 20. Where is the wise, where is the
Scribe ? &c. Hath not God made foolish the
wisdom of this world ? O take heed of resting
 upon

upon humane wisdom, arts and Sciences, they are dangerous things, if the Lord prevent it not, for a malicious Devill, and a deceitfull heart, to deceive you withall.

Secondly, Christ teacheth those whom hee teacheth, to know themselves, and, that as I have said, by a reflecting back upon themselves, from beholding of Christ. They come now to see themselves cursed, lost creatures, and believe it, every one whom Christ effectually teacheth, he teacheth them to know themselves, to be poore, lost, and undone creatures in themselves. Thus Christ brings those, *Acts 2. 37.* from beholding of Christ, to behold themselves; and make them cry out, *Men and brethren, what shall we doe, &c.* and so *Saul, Acts 9. 5 6.* after he had seen Jesus, *I am Jesus whom thou persecutest, &c.* and then he sees himselfe a poore creature, and comes trembling, and astonished, and said, *Lord, what wouldest thou have me doe?* So if our Christ come, he will make you see your selves sinners, with a witnesse: and this thou canst never doe savingly, unlesse Christ teach thee: *Saul* could persecute and thinke hee did well, till Christ meets him, and shews him his sinne, but he could never see himselfe a persecutor, till Christ taught him, *Saul* persecutes; but he confesseth, *he did it ignorantly, through*

unbeliefe, 1 Tim. 1. 13. So there are many that out of zeale, are persecutors of Christ in his Saints; but they doe it *ignorantly*, they are perswaded that it is their duty, and that they doe God service in it, (as Christ himselfe) foretelleth, *John 16. 2.* (but I dare say as *Saul* sayd of himselfe) it is through ignorance, out of zeale; *thinking they doe God good service*, that it is their duty so to doe. Did they know, that in so doing, they persecute CHRIST, who indeede takes every wrong done to his, as to himselfe, I dare say they would not doe it: but it is the power of Christ that must come upon their spirits, before they can see it: O men can hardly believe it; tell such a man that persecutes and imprisons the Saints, (as did *Saul*) that they persecute Christ, they will not believe it; they will be ready to say, as *Hazael*, *2 King. 8. 13.* when the Prophet *Elisha* tels him what great wickednesse he should commit, *Ver. 12. What am I a dog? that I should doe this great thing?* so many men who are bitter enemies to the Saints, ready to doe any mischief unto them, yet cannot be perswaded, that they are the men that persecute Christ; *What I such a dog, to persecute Christ?* God forbid, yet can, and will persecute the Saints, Beloved, consider of
it,

it, Christ takes every wrong done to them, as done to himselfe, *Act. 9. 4. Why persecuest thou Me?*

3 Where Christ comes in power, he teacheth men to beleeve: this hee taught, when hee was upon the earth, *John 6. 29. This is the work of God, that they believe on him whom hee hath sent: and ver. 47. Verily, verily, he that beleeueth in me hath everlasting life, Chap. 3. 18. He that beleeueth on him, is not condemned, and ver. 36. He that beleeueth on the Son hath everlasting life, &c.* And this was it he gave in commission to his Disciples to preach, *Mat. 16. 16, 17. to preach the Gospel to every creature, he that beleeueth and is baptized, shall be saved, And this Paul preached, Act. 16. 31. Beleeve in the Lord Jesus, and you shall be saved, &c.* and this Christ doth not onely teach to the eare, but to the heart also, where he comes in power: this he taught his Disciples, *Mat. 16. 16. and John 6. 69. We beleeve & are sure that thou art Christ the Son of the living God.* And this he taught all that ever came to him effectually, *Act. 2. 41. All that gladly receiued the Word, that is, the truth held forth in the Word, the glad tydings of life by Christ, preached in the Gospel, and this is the worke of Christ, Heb. 12. 2. the gift of Christ, Ephes. 2. 8.*

Quest.

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Quest. What is that Gospel faith Christ teacheth to his people?

Ans. It is a beleeving of that record God hath given concerning his Sonne, with a depending upon him for justification and life.

1 It is a beleeving of the report God hath given concerning his Sonne, that is, that hee is the Sonne of God, *Mat.* 3. 17. the son of man, God and man, *Rom.* 1. 3, 4. *Col.* 2. 9. That hee is a mighty God, the everlasting Father, the Prince of peace, *Esay* 9. 6. That hee came into the world to save sinners, *1 Tim.* 1. 15. To save them from their sinnes, *Mat.* 1. 23. and from all their enemies *Luke* 1. 71. This is the record God hath in Scripture given, concerning his Son, and faith is required to believe it, *John* 5. 10. Hee that beleeveth on the Sonne of God hath the witnesse in himselfe, hee that beleeveth not God, hath made him a lyar, because he beleeved not the record God gave of his Son, that is, to believe that he is the Christ, the Anointed sent of God, and fitted for the worke to save sinners, *ver.* 1. with *ver.* 11. This is the record, that God hath given to us eternall life, and this life is in his Son.

2 Faith is a dependencie upon this Christ for life, flowing from a sensible apprehending of
of

of all that fulnesse that is in him, *John 6.68.* When many Disciples went from Christ, Jesus said to the twelve, *Will yee also goe away?* Simon Peter answered and said, *Lord, to whom shall wee goe? thou hast the words of eternall life: we beleeve, and are sure, that thou art the Christ, the Son of the living God, marke here is the Apostles faith. Wee beleeve thou art the Christ, thou hast the words of eternall life, therefore, whether shall wee goe but to thee? If all forsake thee yet wee cannot, whether shall wee goe? Here is faith, when a soule beleeves indeed Jesus to be the Christ, the Sonne of the living God, and there leaves it selfe, sees no way or means else in the world of help, but sticks close to the Lord Jesus in a way of dependency: and this none can doe, but by the power of God, see *Mat. 16.17.* Jesus answered and said unto him, *blessed art thou Simon, flesh and bloud hath not revealed it unto thee, but my Father which is in Heaven, and none can call Jesus the Lord, but by the holy Spirit, &c. 1 Cor. 12.3.**

Now the fruit of this faith is *Obedience*, where ever Christ works this faith, it produceth obedience, *Rom. 1.5.* By whom wee have received Grace and Apostleship, to the obedience of Faith, so is the word in the Greeke.

Faith

Faith is a working grace, it is not idle where it is, it worketh by love, *Gal. 5.6. Circumcision availeth not, nor uncircumcision, but faith which worketh by love*, Christ is ever teaching a beleever, and hee receives this teaching *by faith which worketh by love*, and constraineth the soul in whom it is, to submit unto the teachings of Christ, which still is according to Scripture, as you have heard.

Quest. What doth Christ teach a beleever after he hath given him faith?

Ans. Christ teacheth many things to his Disciples which they receive by faith, and they may bee called (in some sort) the fruits of faith, because by faith wee receive them, and submit unto them, but they are indeed the fruits of the spirit, which Christ our Prophet giveth to his people, *Galatians 5.22.* but I shall confine my selfe in the discovery of the teachings of CHRIST to the Saints under three heads: The first is *Self deniall*, 2 *Universall obedience*, 3 *To live by faith*.

The first is *self deniall*, and this Christ teacheth in the first place, where hee comes, (I mean) to a beleever, for *selfe deniall* is a fruit of faith: how can a man deny himselfe till hee sees some thing out of himselfe worthy

thy of his love? See Christ teacheth this lesson, *Luke 9.23.* *If any man will be my Disciple let him deny himselfe, and take up the crosse and follow mee.* Christ teacheth his Disciples to deny whatsoever is of flesh, in the creature: Now there are ten things in selfe, which Christ teacheth his in some measure to deny, and to lay all down at his feet.

There is, 1 *Self sinfull.* 2 *Self righteous.* 3 *Self wisdom.* 4 *Self glorying and boasting.* 5 *Self profit.* 6 *Self pleasure.* 7 *Self love.* 8 *Self will.* 9 *Self strength, and Self sufficien-*
cy. 10. *Self ends*

First, *Self sinfull* or *sinfull self*: now it is true, that it is in it self all very sinfull: whatsoever is of self, is sinfull. But for the more cleer opening of this grace of *self deni-*
all, I branch it forth under these heads; the first is *sinfull self*, where Christ is, he teacheth men thus to deny themselves: they cannot sin willingly, see *1 John 3.9.* *Whosoever is born of God doth not commit sin, for his seed remaineth in him. and he cannot sin,* that is, he cannot sin with a minde to sin: hee denies his sin, he loves not his sin, therefore he is able to say, *It is no more I, that do it, but sin that dwelleth in me,* as the Apostle, *Rom. 7.17.* and there-

therefore he is ever at enmity with his sin, and lusts; the grace of God teaching him to deny them: *Titus 2, 11, 12. For the grace of God that bringeth salvation to all men, hath appeared, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, and righteously, and godly, in this present world.* The grace of God manifested in the Gospel, teacheth men that rightly receive it, to deny themselves, to deny all ungodliness, and worldly lusts: beleeve it, this is the grace of the Gospel, it is not as some pretend, a Gospel of liberty, to sin, but such grace as teacheth men to deny sinne, who-ever he be that takes liberty in sinne, under a pretence of grace, certainly, it is not that grace that brings salvation, that teacheth men to deny ungodliness and sinfull lusts, that teacheth them to live soberly in respect of themselves, righteously towards men, and godlily toward God.

This is the effect of the grace of the Gospel: *Saul* a persecutor, shall be so no more, *Zacharias* an oppressor shall be so no more: it makes a separation between a man and his lusts, and betweene man and his sinfull courses, as *Job 40. 4, 5. Behold, I am vile, and what shall I answer thee? I will lay my hands upon my mouth, once have I spoken, but I will*

not answer, yea twice, but I will proceed no farther. So when once the grace of the Gospel comes, then it makes a man lay down all sinne and lust, whatever it be, as *Saul*, *Act. 9. 4, 5.* once have I spoken, but I will proceed no farther, perhaps once I have been a persecutour, yea twice, but I will proceed no farther: once I have been light, vain, prodigall, walked unbecoming the Gospel of Christ, yea twice, but I will proceed no farther: this grace teacheth men to deny ungodl nesse.

2 There is *righteous selfe*, that is, in selfe apprehension, though it is true, none can doe good, and the best actions out of Christ are but filthinesse, yet such a disposition there is in nature; that is ever apt to have high thoughts of it selfe, they that know any thing know it.

But when Christ commeth, hee teacheth men to deny it, to cast off all their own righteousness as filthinesse: see *Paul* who was (indeed) full of selfe righteousness before his conversion (as himselfe confesseth) *Phil. 3. 5, 6.* He was circumcised the eighth day, of the stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews, and touching the Law a Pharisee, concerning zeale persecuting the Church, touching the righteousness which is

is in the Law blamelesse, here was a righteous soule, who would thinke now this man should have any neede of a Christ? but follow him a little, and see the change, all this must be denyed, cast off and rejected, as a thing of naught, as filthy polluted things, see *Ver. 7, 8, 9.* But what things were gain to me, those I counted losse for Christ, that is, those things that I once esteemed gaine, all that confidence that I had in the flesh, I see they were all nothing, I was content to lose them, all for Christ, Yea doubtlesse, and I account all things but losse, for the excellencie of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of allthings, (that is, all that was mine own) and doe count them dung, that I may win Christ. Beloved, here is selfe denyall in a wonderfull measure, to account all your own righteousness but as dung or filthynesse, that you may win Christ, and bee found in him, not having mine own righteousness which is of the Law (the Apostle exclaims that, casts it away) but that which is through the faith of Christ the righteousness which is of God by faith: here is a denying of righteous selfe, a rejecting of all his own righteousness as nothing, nay, as very filthynesse, and beleve it, where Christ
comes

comes in some measure, yet teacheth this lesson. I confesse this is a very hard lesson, flesh and bloud cannot attaine it: herein lies the great mystery of the Gospel, which appears to flesh and bloud to be the greatest folly: for a man to deny himselfe, his duties, prayers, best actions, cast them down at the feet of Christ, as dunge and drosse. O it is a hard lesson, yet such a lesson as the Saints must learn, yea, and doe learne it, in some measure from Christ: See *Mat. 25. 37.* *The righteous shall say, Lord, when saw we thee hungry, and fed thee, or thirsty, and gave thee drinke.* Note it, The Saint disown all that ever they have done, they take no notice of it, they doe not remember it. It was not that whereon they build their consolation: they looked to the righteousness of Christ and there they lay their salvation: And note again, Christ remembers the good works of the Saints, when they doe not remember it themselves. O it is a sweet thing to be above these things, then Christ will remember them: but when men live upon these things, and come to remember duties as a ground of comfort, then Christ will not remember them, see *Mat. 23. 23.* *Christ will professe, I never knew you.* Now the want

of this grace in this particular, it occasions two evils, the first and best of them is, and that even to the Saints, it deprives them of much comfort and spirituall peace: the poore soule looking upon its duties, seeing the weaknesse, the imperfection of them, hee is troubled and complaines, and doubts and questions its condition, and all for want of selfe denyall, that is, not looking for any thing in those duties. I dare say that the Saints duties kills them in their own apprehensions more then any other of their sins: but if the Lord helpe you to deny your selves, that is, not to expect any thing in duty, but lay it down at the feet of Christ, and so live upon Christ your All in All, you shall finde abundance of influence of grace, and new manifestations of love, and in your duties you shall have mote fellowship and communion with God, then ever, it is your expectation of comfort in your own righteousnesse, that deprives you of it: and just it is that it should be so, nay, it is a mercie that it is so, for if God should give thee thy desire in duties, thou wouldest then live upon them, and undoe thy selfe for ever.

The second evill that flows from hence is, that men doe indeede destroy themselves by
this

this meanes : that is, it is an instrumentall meanes by which they destroy themselves as all men are destroyed by some means, and that is sin, and by this sinne, selfe righteous, men destroy themselves : men living and dying, trusting upon their duties destroy themselves : and this is that which makes men spiritually proud, lifts up men when they have least cause, when they live upon their owne righteousness : But Christ teacheth his to deny themselves.

3 There is *selfe wisdom* in every man and woman naturally, and this Christ teacheth his to deny also, men are naturally too wise for Christ, so were the Grecians, 1 Cor. 1. 22. *The Greeks seeke after wisdom*, There is a great deale of carnall earthly wisdom, that naturally dwels in men, and this wisdom is enmity against God, and Gods wisdom appears foolishnesse unto it, see what the Apostle sayth, 1 Cor. 3. 18. *If any man among you seemeth to be wise, let him become a foole that he may be wise, for the wisdom of the World is foolishnesse with God.* Here is an exhortation for a Church to take heed of selfe-wisdom : you and I have need to learne this wisdom, the Lord helpe us in it, to see our selves fooles see who is the right foole, Prov. 28. 16. *Who*

so trusteth in his own heart is a fool. The readiest way to attain wisdom is to lay all our own wisdom down at the feet of Christ: the Apostle Paul had abundance of humane wisdom and learning, yet he abases himselfe, hee accounts all, not onely his righteousness, but wisdom also, but dung and drosse, all lasse in comparison of the excellencie of the knowledge of Christ Jesus. This is true wisdom indeed, truly to know God in Christ, this is that wisdom which is from above, that brings life eternall with it, *John 17. 3.* I beseech you consider of it, hath Christ taught your soules this lesson? is your wisdom, heaven-borne wisdom? or is it earthly? it is your own wisdom, *James 3. 13, 14, 15.* Who is a wise man, and endued with knowledge amongst you? let him shew out of a good conversation his workes with meekenesse of wisdom; but if yee have bitter envying and strife in your hearts, glory not, ly not against the truth, this wisdom descendeth not from above, but see ver. 19. The wisdom that is from above, it is first pure, peaceable, gentle easie to be intreated, full of mercie and good fruits: it is all heavenly, like him whose it is: but mans wisdom is all earthly, sinfull, and devyllish, which Christ teacheth his in some measure to deny.

4. There is naturally in every man, *selfe boasting*, and *selfe glorying* in the creatures owne wisdom, and apprehended selfe excellency: but where Christ teaches, hee gives power against this cursed fruit of the flesh, in some measure, there is a disposition of nature even in the Saints, to be exalted, and that above measure, not onely in their own personall excellency, but in those graces received from Christ. The Apostle *Paul* was sensible of both, in 1 Cor. 9. 27. where the Apostle sayth, *hee beats down his body*, &c. There was a lifting up, and the Apostle was sensible of it: he found that in him, that which was enough (had not God let him see it, and helped him in it, as hee apprehended, notwithstanding his preaching to others) to make him a cast away, so also, 2 Cor. 12. 7. *Lest I should be exalted above measure, through the abundance of revelations, the Lord sent me a prick in the flesh, the messenger of Satan to buffet me*: that was, to pull him downe, that hee might not be exalted in himselfe: there is in every childe of God a naturall disposition to spirituall pride, hee that knowes any thing knowes it: The Lord teach you and I to search our owne hearts in this particular, and give us power against it, see 2 Cor. 6. 1. *Having such prom-*

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ses, let us cleanse our selves from all filthinesse of flesh and spirit, &c. This is the filthinesse of spirit that the Saints are lyable unto: truly wee have little cause to glory in any thing, except in Christ Iesus: What hast thou (sayth the Apostle) that thou hast not received? and if thou hast receved it, why dost thou yet boast? I Cor. 4. 7. therefore (the Prophet sayth) Let not the wiseman glory in his wisdom, nor the strong man in his strength, but let him that glorieth glory in this, that he understandeth, and knoweth the Lord.

It is the exhortation of Christ to his Disciples, Luke 10. 22. Rejoyce not that the Devils are made subject to you, but rejoyce rather that your names are written in Heaven: and this lesson, the Apostle Paul learned, and every Christian in some measure must learne, Gal. 6. 14. God forbid that I should glory in any thing, save in the crosse of our Lord Iesus Christ, by whom the world is crucified unto me, and I unto the world.

5 There is selfe profit, which every man naturally is apt to looke after. O how hard is it for a poore creature to deny himselfe? How hard is it for a rich man (sayth Christ) to enter into the Kingdome of Heaven? The World is a common bait, wherewith the Devill

Devill inticed man to sinne, as *Judas, Ananias,* and *Saphyra*, *Act. 5.* Nay, Christ, himselfe is set upon with this temptation, *Mat. 4.* O this profit, the love of money, it is the root of all evill.

But when Christ comes teaching effectually, he teacheth the soule to deny it selfe, to looke upon the world as a very empty thing: he gives power to overcome the world. *Who-soever is borne of God overcometh the world,* and this is the victory that overcometh the world, even our faith, *1 John 5.4.* Now the soul sees that it is his duty, not to looke onely on his own things, but every one on the things of another. *Phil. 2.4.* Now he hath learned to sympathize with the body, and every member, hee looks not upon himselfe at a distance from the meanest member, making himselfe equall to them of the lower sort.

6 There is self pleasure also, and this of two sorts.

1 In delighting in pleasures, of these the Apostle speaks of, *2 Tim. 3. 4.* *They shall be lovers of pleasure more then lovers of God:* Beloved, it is much unbecoming Christians to be lovers of pleasure, see *1 Tim. 5. 6.* *But shee that liveth in pleasure, or shee that liveth delicately, is dead while shee liveth.* Now beloved

loved. Christ takes off his people from these pleasures, by presenting better pleasures to them, he makes them *drinke of the river of his pleasures*, *Psalme, 36. 8.* So that the Saints are not without pleasures spirituall, and that abundantly and eternally, *Psalme 16. 11.* *At his right hand are pleasures for evermore.* But G O D takes off his from those earthly carnall pleasures, which is indeede dangerous and destructive, *Prov. 21. 17.* Hee that loveth pleasure shall bee a poore man: it is true spirituall, as well as temporally. carnall earthly pleasures and profits, are two great enemies to the power and being of godlineffe, *Luke 8. 14.* cares, and riches, and pleasures is that which choaketh the world, that men bring forth no fruit unto perfection.

A second sort of Selfe-pleasure is, when men resolve to please themselves. O sad word! that men should have such a disposition to please themselves: but where Christ teacheth, hee teacheth men in this case to deny themselves.

Now this may be considered under a twofold relation, either to God or our brethren.

To God, where Christ teacheth effectually, therethe soule will rather deny it selfe then God,

God, It will rather please God then it selfe :
 Christ who is the Saints pattern, did alwayes
 so walke as to please God, John 8. 29. *For I
 doe alwayes those things that please him,* to wit,
 the Father. Now Christ as hee was man in
 our flesh, pleasing the Father alwayes in all
 things, and so was our pattern ; so he teacheth
 his the same lesson. This is a maxime in Re-
 ligion, *That whosoever chooseth to please him-
 selfe rather then God ; Christ hath not taught
 him,* 1 Thes. 4. 1. *Wee beseech you brethren and
 exhort you by the Lord Iesus, that as yee have
 received of us, how yee ought to walke and please
 God, so yee would abound more and more.* As
 if the Apostle had said, that which yee have
 received of us is, that yee ought to walke ac-
 cording to the example of Christ, to please
 God. This is the Doctrine, that we have
 taught you, wee beseech and exhort you by the
 Lord Iesus, *That yee abound more and more
 in this grace.* This is an excellent choice grace
 to please the Lord : even to have this in thine
 eye, to please God, though thou displease thy
 selfe, that is, thy fleshly carnall selfe, Col. 1. 10.
 O this is a soule taught indeed by the Spirit of
 God, when he prefers the pleasing of the Lord
 before himselfe, or carnall friends, or any thing :
 see Prov. 16. 7. *When a mans wayes please the
 Lord,*

Lord, bee maker even his enemies to be at peace with him : when a man seekes to please God, in walking answerable to the rule of God, though he displease his enemies, God will make those enemies to bee at peace with him.

I This being rightly learned, is that which would carry you along through all oppositions in a way of truth : perhaps some things yea, some truths, may seeme hard to a poore creature to be submitted unto ; perhaps the poore creature resolving with flesh and blood, which will have its bouts even in the Saints, *Rom. 7.21.* may be ready to conclude sometimes, if I submit to this way, to this truth, I must expect reproach, persecution, perhaps losse of liberty, estate, yea, life and all : now it would wonderfully please carnall reason to deny such a truth, to hide and conceale such a truth in unrighteousnesse : but when a soule comes to this ; it is my duty to please God, therefore hath Christ required it : will it please the Lord Jesus ? O then I dare not but doe it : come what will I cannot but doe it, truly you who indeed love the Lord Jesus, that love will constrain you to please him, although you displease your selves.

But secondly, those who are taught of God
will

will rather displease themselves then displease their brethren, the Saints. This is a necessary lesson, a gracious soul will displease himselfe rather then the Saints: this is a lesson, that both you and I have need to learne; and I doubt wee come short in our practice of it. I speake not eyther to blame or shame any of you, I have more against my selfe in this particular, then against you all: but I speake to informe, to forewarne both my selfe, and you in this particular: but to prevent any mistake or misunderstanding of what I shall speake concerning this thing, I desire before I proceed, to let you to know, that I doe not intend that you should be men-pleasers, that is, that ye should so please one the other, as to suffer any sin in each other, without reproofe, or admonition in love, therein you come to have one the other. Neyther be ye externally in shew only such, for the Apostle reproves such, speaking of the duty of servants, Ephes. 6. 6.

Not with eye service, as men-pleasers: but so pleasing the Saints, as in that you please God, 2 Thess. 2. 4. So speak we as not pleasing men, but God, see Gal. 1. 10.

But to proceed, it is the duty of the Saints so farre to please their brethren, as to deny themselves, as the Apostle Paul, 1 Cor. 10. 33.

Even

Even as I please all men in all things; not seeking mine own profit, but the profit of many, that they may be saved: the Apostle seekes to please all men, that hee might winne some to the Gospel, which is every Saints duty: much more then to please the Saints in love, rather then in every thing to seek to please our selves, It is this Selfe-pleasure that is the cause of so much division amongst the Saints. How hard a thing it is for one Saint to stoop to the weakenesse of another? love would cause us to stoop to each other, and to performe every service of love each to other, Rom. 15. 2. Let every one of us please his neighbour, for his good to edification: And why? Verse 3. For Christ pleased not himselfe, &c. If your hearts and my heart, was so moulded into this forme of doctrine, as that you could count it your joy to please your brethren, that you could choose rather to please a Saint, then to please your selves; and so every one to have this heart of love towards each other, what comfortable life of love in the Lord might the Saints live? Whereas on the contrary, when every one stands off to please himselfe, men run an end to have their own mindes: what whisperings? what bitterness? will arise even in the Saints? nay, how doe they come sometimes
even

even to byte and devour one the other, as the Apostle speaks.

But my beloved, I hope better things of you: I speake not to condemne, but to forewarn both my selfe and you of this great evill which too much creepes in amongst the Saints: and to let you see a glimpse of the amiablenesse of that grace of love, which is so usefull amongst the Saints.

7. There is *selfe love*, naturally in every man: so the Apostle foretels *3 Tim. 3. 2. Men shall be lovers of their own selves:* and that Professors too, and that in the last dayes. See Verse 1. Now Christ who is the Saints Prophet and Teacher, hee teacheth them to deny this selfe love: (not that a man may not love himselfe, love his soule, love to enjoy good *Prov. 10. 8. Hee that getteth wisdom loveth his own soule:* so likewise, *1 Pet. 3. 10. but that hee should not love himselfe and himselfe onely, this is sinfull love. Christ Jesus never taught this love; but a man may so love himselfe, as that hee love his brethren also; nay, he may so love himselfe, as that hee love his brethren as himselfe, Romans 13. 9. Thou shalt love thy neighbour (to wit, thy brother) as thy selfe: This is the love Christ teacheth where hee comes, and hee doth not onely*

onely teach it in word, but in example also; hee may be said so far to deny himselfe, as not to love himselfe, in comparison of that love manifested to us, hee loved us better then he loved himself; our life better then his owne life: for hee gave his own life freely, to purchase life for our soules: here was great love, *John 15. 13. Greater love then this hath no man, that hee lay down his life for his friends,* and we ought to be followets of Christ in this grace of love, *Ephes. 5. 1, 2. Bee yee followers of God as deare children, and walke in love, even as Christ hath loved you, and given himself for you.*

8 There is *selfe will* also. and this Christ teacheth the Saints to deny, and to submit unto the will of God: this Christ our patterne hath given us an example, *who came not to doe his own will, but the will of him that sent him: It is my meat and drinke to doe the will of my Father, John 4. 34.* In his prayer before his suffering, *Mar. 26. 39. Not as I will; but as thou wilt.*

O blessed example, to be imitated of all the Saints! What? Iesus Christ deny himselfe, his own will, and shall not the Saints doe it, his Disciples and followers? But Christ hath not onely given us his example, as our
pat-

pattern, but he hath exhorted us thereunto also, *Mat. 7. 21.* Not he that sayth Lord, Lord, shall enter into the Kingdome of heaven, but he that doth the will of my Father, &c. *Ephes. 6. 6.* the Apostle exhorting servants to be obedient to their masters, sayes, not with eye service as men-pleasers, but as the servants of Christ, doing the will of God. This selfe will is a cause of much stir and division in the world, I had almost said amongst the Saints.

What is the cause of this Warre, and bloud but selfe will? I mean next under God, one will establish one Religion, another will establish another Religion: one will establish Episcopall, another will establish Presbyterian Government; or else the Kingdome must rue it: being stirred up thereunto on both sides by the Clergie, and is likely to bring ruine upon the Kingdome, if G O D prevent it not; in teaching those whom it concerns, that they have nothing to doe on either side, to compell men to any Religion: that it is the will of men, and never the will of Christ, to give the Kingdome and Dominion.

minion to the will of men; to the will of the Magistrate.

This *selfe will* is that causeth stirs and troubles in Families, the husband will have his minde, and the wife will have her minde: this causeth stirs in Churches amongst the Saints when every own will have his own minde, his own way, will please himselfe who ever be displeased. O how sweetly might the Saints live, if the Lord teach them to deny themselves?

9. Christ teacheth to deny *Selfe sufficiency*, and *selfe strength*: there is a naturall disposition in the creature, to think that it hath power in it selfe, to act towards God: and those that hold free will, make it a part of their faith, that although in word they seeme to deny free will, yet indeed they hold it, and that the creature acts of his own strength, and may fall from grace, or may stand if he will: but where Christ comes in power, hee teaches men to deny this principle, John 15. 5. *Without me you can doe nothing*, and the Apostle that had experience of the workings of God, confesseth it, 1 Cor. 15. 10. *I laboured more then they all, yet not I, but the grace of God in me*, and Phil. 2. 13. *It is God that worketh in you both to will and to doe of his good pleasure.*

10 And lastly, there are *self ends* also: and these Christ teacheth his to deny. There is a naturall disposition in the creature to seeke himselfe and his own ends in every thing: *Phil. 2. 21. For all seeke their own, and not the things that are of Jesus Christ*, therefore the Apostle exhorts the Corinthians, *1 Cor. 10. 24. Let no man seeke his own, but seeke ye one anothers wealth*: Christ teacheth his in some measure to lay down all self ends at his feete, and to seeke him and his honour, so that now what ever the Christian doth, it is for Christ, if he preach it is Christ, and for Christ, *2 Cor. 4. 5. We preach not our selves but Christ Jesus the Lord, and our selves your servants for Jesus sake*: All that ever the Saints doe, they doe for the honour of Christ, *2 Thes. 1. 11.* and why, they are not their own, they are bought with a price, therefore they are to glorifie God in their bodies and spirits, *1 Cor. 6. 19, 20.*

Quest. May not a Christian seeke himselfe in any case? may he not seeke his own good?

Answ. Yea without question a man may seeke his own good, but hee may not seeke himselfe. 1 Hee may not seeke himselfe alone, but first, the glory of God, and in
L seek-

seeking to glorifie God, hee must of necessity seek his own good, for God hath so conjoyn'd his glory and the Saints good together, that it is impossible to glorifie the Lord, but the good of the Christian must be included in it, for this is the Saints rule *do all to the glory of God, 1 Cor. 10. 31.* this is the Saints priviledge, *All shall worke together for good, to them that love God, Rom. 8. 28.*

There are many base and selfe ends, that professours may have in their actions, as those *John 6.* that followed Christ for the loaves, more then for love to him: so it is possible that men may follow Christ for outward and by-ends, although, I confesse, I see but little ground why men should now turn Christians for the world, for they are like to enjoy least of it, as the Scribe that came to Christ, and would follow him whither soever hee went, he thought to gain something by him, *Matth. 8. 20.* but Christ tels him, that hee was not like to gaine what hee expected: *The foxes have holes, and the birds of the aire have nests, but the Sonne of man hath not where to rest his head:* and therefore hee had no house of preferment for him. It was a good resolution of the Scribe, had his end beene as good to follow Christ whither soever hee went: this

Is the noble resolution indeed of every one that rightly comes to Christ, to follow him, whither ever hee leads him: they follow him through good report and bad report, through many tribulations to the Kingdome of Heaven.

But those that come to Christ in expectation to gain the World, they are likely (for all that I know) to misse of their ends.

Some come that they may get Heaven, and so they pray, preach, do all to get Heaven by it, but they are like to misse of their end, *Mat. 7. 22. Luke 13. 26.*

Some professe that they may be counted Christians amongst others, as the Scribes and Pharisees, they did what they did to be seen of men, *Mat. 23. 5.*

But these are not the Saints ends in their duties, they seek Jesus of *Nazareth*, a crucified Christ, and his glory, and therein they glory and rejoyce, *Gal. 6. 14.*

Thus you see when Christ teacheth effectually, hee teacheth men to deny themselves, and indeed there is good reason for it, that it should be so.

There is great reason that man should deny his own righteousness, or else hee is like never to partake of Christs righteousness:

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Christ will be the alone justifier, or else no justifier, he will be all, or none at all, *Gal. 2. 16, 21. Col. 3. 11*, Therefore the Apostle *Paul* who once had as much selfe righteousness as another man, he thought himselfe once alive, but when Christ came, he taught him to lay down all that was his own at the feet of Christ, and to suffer the losse of all things, that seemed gain to him before, that he might win Christ, *Phil. 3. 8.*

2 There is a necessity for Christians to deny sinfull selfe: And that,

1 As they stand in relation to Christ, who is their justification, for it is the naturall property of grace to subdue sinne, to purge forth iniquity, Christ dwels in every justified believing soule, and where Christ dwels: there cannot be a love unto, and a delight in sinne, 1 John 3. 9. *Whosoever is borne of G O D, doth not commit sinne, for his seed remaineth in him, and he cannot sinne because he is borne of God, he doth not sinne because his seed remaineth in him, that is, the Spirit of grace and of Christ remaineth in him, that now he cannot sinne, because borne of God: that is, as he is a man borne of grace, he cannot sin, he cannot sin with a minde to sin, with a delight in sin, therefore the Apostle Paul sayth: Titus 2. 11, 12, The*

grace

grace of God that brings salvation, teacheth men to deny ungodlinesse, and worldly lusts. and to live soberly and righteously, and godly, in this present evil World: it is the property of grace, to teach men to deny ungodlinesse.

2 There is great reason why it should be thus: and that,

1 With relation to the great contrariety that is between Christ and sin, Christ and Satan, for all sin is of the Devill, 1 John 3.8. Hee that committeth sin is of the Devill, Christ and Satan, Christ and sin, which is Satans work, are one of the effects of his work, are open adversaries each to other, and sin and Satan are absolute rebels against Christ, so that they cannot possible dwell together in one and the same soule, that is the reason, Christ in the Saints is ever weakning and subduing sin and Satan, hee ever teacheth the Saints to deny sin, it being so contrary to his holy and pure nature, they being made partakers of the same divine nature, 2 Pet. 1.4. their spirits are ever carried forth against sin.

2 The Saints cannot but deny sin, as they stand related to Christ, in relation to his glory, CHRIST is holy, and hee will have a holy people, that may be for his praise and honour,

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1 Pet. 2.9. But ye are a chosen Generation, a royall Priesthood, a holy Nation, a peculiar people, why? That ye should shew forth the pray-
ses of him who hath called you out of darknesse into his marvellous light. Christ hath made you and I holy, that so wee might shew forth his prayse, that is, that so we might give occasion to prayse God.

Are not the eyes of the World upon the Saints, expecting much from them? although it is true, they doe not, nay, they cannot love holinesse, yet they expect the Saints to be holy, and to deny sinne: are they not ready to watch opportunities to scandall Saints and truth withall, and would it not be a very sad and grievous thing, if those that professe themselves to be for Christ, should give just cause of offence? would it not be very dishonorable to the Name of the Gospell and profession of Christ? therefore Christ teaches men and women where hee comes to deny unpo-
tinesse and sin, and to live soberly, righteously, and godly in this World. It is his exhortation, *Matth. 5. 16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven: Let your light shine before the men of the World, that they may have no cause to*
speak

speake evill, but rather cause to glorifie G O D :
 Let your light so shine before the Saints, that
 they may rejoyce and glorifie God. A close
 walking with God is that which gives great
 cause of joy and rejoycing in each other, and an
 occasion of praying God, one for another : So
 the Apostle, *Romans 1. 8. I thanke G O D*
through Jesus Christ for you all, that your faith
is spoken of through all the world : How was
 their faith spoken of ? it was the fruit of
 their faith, their obedience in walking up
 with God, answerable to that faith they pro-
 fessed, for by our workes wee manifest our
 faith, so likewise, *Phil. 1. 3, 5. the Apostle*
thanks G O D for their constant fellowship
in the Gospel, from the first submitting to
it : This is a cause of joy. But on the con-
 trary, for such as beare the name of Christi-
 ans, to live in, and delight in sinne, to be vain,
 and carnall, and earthly, this is a cause of
 sorrow and weeping amongst the Saints, *Phil.*
3. 18. For many walke, of whom I told you be-
fore, and now tell you weeping, they are enemies
to the crosse of Christ, they cause the crosse of
Christ, and the way of Christ to bee evill
spoken of, a cause of sadnesse indeede to the
Saints.

3 Reason, Why Christ teacheth his to

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deny selfe wisdom, selfe love, selfe will, and all of self is, because they are to take up their crosse and to follow Christ: that is, they must expect reproaches, afflictions, tribulations, for the name and sake of Christ, *Iohn 16. 33. In the world you shall have tribulations.* Now what wise man in the world, can or will suffer reproach, the losse of the world, and the worlds reputation, the losse of friends, liberty, ease, it may be of life it selfe, in a word, all that is neere and deere to the carnall man? what man but a fool (thinks the wise men of the world) is there, that will lose all on such light termes, as the gaining of a crucified Christ.

A man not taught of Jesus, as the truth is in Jesus, can never suffer with comfort and joy: these things the Saints are like to suffer for the name of Jesus. Selfe wisdom, and self love, will come in: O sayth wise selfe, when it eyes that persecution, those hardships, that are like to follow those that follow Christ, *May I not passe by such a truth, and such a practise, and yet be a Christian and get heave to, what need I to adventure my selfe upon such hardships, when perhaps the neglecting of such, or such an opinion or practise, I may attain my liberty, my good reputation, and is it not a sad thing that men professing Christ should thus consult with flesh*

flesh and blood? the Apostle Paul did not so, when hee was converted to the faith of Jesus. *Hee consulted not with flesh and blood,* Gal. 1. 16. It is selfe wisdom and selfe love, that setteth men to consulting with flesh and blood: but *flesh and blood cannot enter the Kingdom of God,* 1. Cor. 15. 50. That is a man not taught of Christ, nor made partaker of his diuine nature, and grace, bearing onely the image of the earthly Adam, cannot enter into the Kingdom of heaven.

When a man shall come to submit to Gospel Ordinances, which are contemptible in the eyes of the World, for which hee is like to suffer shame and disgrace, here is need of selfe denyall. O sayth the selfe denying Christian, *Let me submit to T H R I S T, to every word, to every Ordinance, although I suffer losse in the world; reproach, and shame from my friends and acquaintance; though I lose the love of my best friends: whether Father, Mother, Husband, Wife &c. yet sayth the selfe denying Christian, C H R I S T hath sayd, that Who so loueth father, mother, wife or children, more then Me, is not worthy of Me; and the love that Christ hath shewed abroad in my heart by his Spirit, Rom. 5. 5. constraineth mee to deny my selfe, and follow Christ in all*

con-

conditions, 3 Cor. 5. 24. Thus you see the selfe denying soule, and none else is meete to be a disciple, a follower of Christ he is ready to take up the crosse daily and to follow him.

4 Christ teacheth his to deny selfe sufficiencie, and selfe strength, that so they may be able to hold out in the evill day, when a day of adversity comes, when a man is put to it, either by his spirituall or temporall enemy. *Blessed are they then that trust in the Lord*, Psal. 12. Men standing upon their own strength are gone, *Esay 40. 30. The youth shall faint and be weary, the young men shall utterly fail*: that is, those that apprehend a power in themselves to stand, but *Ver. 31. They that wait upon the Lord, shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, they shall walke and not faint*. If men stand upon their own strength, they are like to fall: *Let him that thinketh he standeth, take heed least he fall*. But they that see an insufficiencie in themselves, and trust upon the name of the Lord, shall be as *mount Sion that shall never be moved*, Psal. 145. 1. *but abideth for ever*. Christ would have his worke to be a perfect and full worke: his Covenant a sure Covenant, *Esay 55. 3. Therefore he undertakes, not onely to bring men and women into*

into covenant, but to keep them there, *Jer. 32. 40. I will not turn from them, they shall not depart from mee*, sayth the Lord, But if Christ had left the power of standing to man, hee might have been as likely to fall away as *Adam*, nay, and more likely, for there is a body of sin left still in the Saints, matter for the Devill to work upon; but *Adam* was without sin, therefore there is no possibility for that man to stand, that stands upon his owne strength. But it is in the strength of Christ the beleever stands; *without mee ye can doe nothing. John 15. 5.* You cannot pray or performe any duty acceptable, *Rom. 8. 26.* much lesse stand and hold out to the end against all spirituall oppositions a Christian is to encounter withall.

The fifth and last reason why Christ teacheth this grace of selfe denyall to the Saints is, that so they might live in love and peace one with another. If every Saint should seeke to please himselfe and love himselfe, and to have his owne will in every thing; how is it possible love and peace should bee continued amongst the Saints, if there should not bee a bearing with, and forbearing one another, if the strong should not beare the infirmities of the weake, and not please themselves?

but

but God hath so tempered the body together, that they should all seek the good of each other in love : that there should be no schisme in the body, but that the members should have the same care one of another, as of themselves, 1 Cor. 12. 25. that every one might seeke, not their own, but one anothers good. That they might all grow up together a compleat body, a holy Temple in the Lord.

Use 1 A word of examination and tryall, hath Christ been thy Prophet? hath hee taught thee this lesson of self denyall? this is a very needfull use, not only for carnall men, but for Saints : it was the exhortation of the Apostle, 2 Cor. 13. 5. *Examine your selves, prove your selves, know you not, Christ is in you, except ye be reprobates.* Christ is in every Saint; and if there, what doth he there? Surely hee is not there for nought, hee will be ever teaching the soul, he will be there as thy Prophet, shewing thee the way thou shalt walk in.

Consider a little now, I beseech thee, hath Christ taught thee to deny thy owne righteousness? canst look upon it all as filthinesse? or else, art thou stuffed and filled with thine owne righteousness, lifted up as high as the heavens in thine own conceit? like the proud Pharisee, *I thank God I am not as bad as other men*

men. I pray and perform duty, I have a good heart, and as good a mind to God as any man. If this be thy condition, the Lord Jesus hath never been thy Prophet: thou art yet in the gall of bitterneſſe, and bond of iniquity: *Thou ſayſt thou art rich, and wanteſt nothing*, when the truth is (if the Lord open thine eyes to ſee it) *thou art poor and miſerable, and wretched, and blinde and naked.*

Hath Chriſt taught thee to deny ungodlineſſe and ſin? or elſe canſt thou take pleaſure in unrighteouſneſſe? I dare ſay it, that ſome there are in the World, that have high thoughts of themſelves, yet indeed, make a mocke of ſin, take pleaſure in unrighteouſneſſe: if this be thy condition, the Lord Chriſt hath never taught thy ſoule, 2 Pet. 1.9. Chriſt teacheth to be holy, and humble, hee gives power againſt ſin and luſts, 1 Cor. 6.9, 10, 11. Conſider you who have been taught of God, hath hee taught your ſouls this leſſon, to deny your own wiſedome, will, end, ſtrength and all? to lay downe all as nothing, at the feet of Jeſus? The Lord help you and I a little now to examine our ſelves how much of ſelfe yet remainys, ſelf-wiſdome, ſelf-glorying and boaiſting, ſelf-love, ſelf-ends. O how doth the Devill crowd in theſe things into the ſoules of the
Saints,

Saints, the Lord help you and I to see it; and give us power against it? certainly if it be with your souls as it is with mee, you have some experience of these things: hardly can you performe any duty, but selfe will present it selfe to your view in one shape or another. Now, where Christ teaches, hee ever sets the soule a work against those sins, and causes the soule ever to have high thoughts of it selfe, and to have high thoughts of God, and of the Saints, esteeming every one better then himselfe.

2 Wherein you finde you come short in this duty, selfe denyall, looke up to the Lord for helpe and assistance, *it is the Lord that teacheth to profit*: therefore if you want any thing, the exhortation of James is, *Aske of God who giveth to all men liberally and upbraideth none*. James 1.5. *For every good gift comes down from God, vers. 17.* Therefore have recourse to Heaven, make known thy condition to the Lord Iesus, this thou mayst doe, thou oughtest to doe it, thou must goe to God and tell him what thou wantest, what grace thy soule needs, tell him thou hast a poore selfe-seeking heart that will not stoope farther then hee bends it, and bows it, looke to him and hee will help thee, come unto him and he

hee will ease thee and give thee thy hearts desire.

Note this one word, where God hath begun this worke in any measure, though you finde much of selfe, and it is the burthen, yet here is a ground of comfort for such a soule: it is mercie thou seest that evill of selfe that is in thee, and that it is thy burthen. The comfort is, 1. That Jesus Christ hath beene thy Prophet: hee hath taught thee in some measure to deny thy selfe, and give thee a desire after the perfection of this grace. 2. That where Jesus hath began this worke, he will finish it, he will perfect it to the day of Christ. 3. Thou maist live upon him henceforth, and expect reaching from him; new manifestations, new discoveries of grace and love, new influences of power from himselfe, as thou standest in need for his own honour, the Saints good, or thine own consolation, *Heb. 13. 5.* thus much for the first, which is selfe denyall.

2. Where Christ becomes a Prophet, hee teacheth that soule to yeeld *universall obedience* to himselfe: this is an effect of the teaching of Christ, *Mat. 28. 20.* teaching them to observe, and doe all things whatsoever I shall say unto you, and *Act. 3. 22, 23.* *A Prophet shall the Lord your God raise up unto you,*
him

him shall you be as in all things, &c. And this obedience Christ doth not onely require as hee is a King, but he teacheth it as he is a Prophet, see *Esay 54.13.* And all thy children shall be taught of the Lord, and great shall be the peace of thy children: It is the Covenant of Grace, *Heb. 8. 10.* I will put my Law into their minde, and write them in their hearts, &c. He will make them a willing people; he will teach them to yeeld willing obedience, he will teach them to doe spirituall things with an appetite, with a minde to them: now this obedience flows from faith, it is a fruit, an effect of faith, *Rom. 16. 5.* Christ first teacheth faith, & then obedience.

Quest. What are the great commands of the Gospel?

Ans. 1 Love is the great command; and where true faith and love is, there will be the effects of it: *1 Tim. 1. 5.* Now the end of the commandment is love, out of a pure heart, and a good conscience, and faith unfeined. This is both the beginning and end, the first and last, in the Law of the Gospel Love, first, God out of love hath given us a Law, we out of love yeeld obedience to it: *James* calls it the royall Law, *James 2. 8.* If yee fulfill the royall law according to the Scripture, thou shalt love thy neighbour as thy selfe.

2 Now

22 Now this love is manifested, 1 To Christ
2 To the Saints.

1 To Christ, and that first in keeping his Commandements, John 14. 23. Jesus answered and said, If any man love me, hee will keepe my words, Verse 24. He that loveth me not keepeth not my sayings. Love will cause those in whom it is to submit to Christ in every thing, 1 John 5. 3. This is the love of God, that we keep his Commandements: that is, herein is our love to God, made manifest, in keeping his Commandements.

Quest. What are the commands of Christ to his children with relation to himselfe?

Ans. His command is first love as you have heard. 2 Obedience flowing from hence, this obedience is first to Gospel commands. 2 In a Gospel manner. 3 To Gospel ends. First, it must be to Gospel commands: wee are to heare Christ in all things, not Moses. Acts 3. 22, Him shall you heare in all things, &c. believers are to receive every command as from the hands of Christ, John 15. 14. Ye are my friends, if you doe whatsoever I command you.

The first command that Christ requires of believers, and that next after faith received,

is Baptisme. *Mat. 26. 17.* Hee that beleeveth and is baptized, shall be saved: so likewise *Mat. 28. 19.* Disciple Nations, and baptize them: this was the first thing in the commission, to be submitted to, and it was ever so in the Apostles practice, which must be our pattern, *Act. 2. 41.* As many as gladly received the Word (that is, beleaved the truth of the Gospel, and gladly received the Lord Jesus, the summe and substance of the Gospel) were baptized, so *Act. 8. 12.* They beleaved and were baptized, both men and women, so *Act. 16.* Lydia and the Gaolor: In a word, this was the first duty that ever the Saints performed, the first Ordinance that ever they subscribed to after faith received: in the Scripture there is neither precept nor president, either to baptize before faith, or else after faith is received, to neglect or slight baptism, it being a command of **C H R I S T**: love in the Saints compelling them to yeelde obedience to every Ordinance of Christ for his own sake, with an expectation of a farther discovery, and manifestation of love and grace from God, in his own Ordinance, in his own way.

Now I confesse there are many objections that by many are made against this truth, who

who plead for, and practice the baptizing of Infants: But because I have in another Treatise endeavoured from the light of Scripture to cleere the truth, and answer those objections, I shall in this place passe them by, onely by reason of our late conference, I shall briefly touch upon these three Scriptures wce then had in disputation. The first is, *Acts 2. 38, 39.* *The promise is to you and to your children, &c.* The promise in this place was concluded upon that it was remission of sins, and the gift of the holy Spirit: hence was drawn this conclusion, *that the Infants of beleivers had as large an interest in this promise as their parents, and therefore ought to be baptized.*

Which I cannot but deny, and affirm, that the promise here was to the *Jews*, as many as the Lord did call; to their children, as many as the Lord should call: to the *Genites* as far off, as many of them as the Lord should call: There is a sound truth in the Scripture thus interpreted; for God gave remission of sinnes, his Spirit, all the good things of the Gospel, to as many as he called, both Iew and Gentile, and so hee will to the worlds end, and indeede hee never promised it to any other, *Hee that beleeveth on the Sonne hath life,*

bee that beleeveeth not hath not life, John 3. 31. If the promise of the Covenant of grace, remission of sinnes, and the good things of the Gospell, had been to the Iews that beleeved, to their naturall seed, it must then have been made good to them, or else there was no truth in the promise, but it was never made, good to them, for then they had not beene apostated, as they are to this day, nay, the Lord was so farre from intending any such thing to the Iewes, that hee intended their rejection and casting off, Rom. 11. 15. neither was the promise to the naturall seed of the beleeving Gentiles, but the Elect of God both Iews and Gentiles obtain it, Romans 2. 7. and God under the Gospell makes no difference betweene the seed of the beleever and unbeliever, with relation to their Generation, but it is *grace* that makes the difference.

The second Scripture was, *Mark 10. 13, 14.* Suffer little children to come unto mee, and forbid them not, for of such is the Kingdom of God. That which is hence inferred is, that children are blessed, that they are a part of the Church, and therefore have a right to Baptisme, whereas it is very probable that those Infants were brought to Christ to be

cured of some diseases, for the Text sayth, *They brought young children to him, that hee might touch them, and hee blessed them, that is, gave them the blessing they came for, to wit, health and cure, and whereas Christ saith, of such is the Kingdom of Heaven, that is, of such qualified spiritually, as those Infants were naturally, so Christ himselve interprets it, Verse 15. Verily, I say unto you, whosoever doth not receive the Kingdome of Heaven, as a little child, hee shall not enter therein: that is, whosoever doth not receive the Kingdome of God, both of grace and glory, as a little childe, that is humble and meeke, and teachable, able to do nothing himselve, but Christ is his all and in all, hee shall never enter therein; so that Christ takes occasion from those little Infants, to discover a Gospell mystery, a mystery indeed to naturall men, Matthew 18.2,3.*

The third Scripture was, that in 1 Cor. 7. 14. *The unbelieving wife is sanctified to the believing husband, else were your children unclean, but now are they holy.* Now it was first granted, that the sanctification of the wife, is but a civill sanctification, shee is sanctified to his use, that hee ought not to put her away. 2 This was granted also, that

holinesse is a fruit of sanctification : then I say, the fruit or effect cannot be greater then the cause, the cause cannot produce a greater effect then it selfe, the cause being onely a civill sanctification, the holinesse of the children must bee the same ; so that now under the Gospel, the beleever may lawfully keepe the unbeliever, whether husband or wife, and their children ; where as under the Law, if a Jew married with an idolatrous *Gentile*, hee was to put away both wife and children, *Ezra 10. 3.* but under the Gospell there is no such thing, unlesse the unbeliever will depart.

2 After Faith and Baptisme, the will and command of Christ is, that his people should yeeld obedience to all his commands, and indeed hee doth not onely command it, but gives power : there is a power goes with the commands of Christ : hee is the King of his people, hee gives Laws and Statutes, and withall gives in abilities to doe what hee commands : Christ knows that *without him you can doe nothing. John 15. 5.* the will and command of Christ is, that his people should be holy in all manner of holy conversation : the will of God is their sanctification, *1 Thessal. 4. 2, 3.* For ye know what Commandements wee gave
you

you by the Lord Jesus, for this is the will of God your sanctification, to abstain from sinne, to ver. 7. and the reason is rendred, ver. 7. For God hath not called us unto uncleannesse, but unto holinesse: God hath not given his Sonne to redeeme men, that so they might live in unclean, unholy wayes, he doth not call them to fellowship with himselfe, and one with another, that so they might take their pleasures in the world, in sinne, no, no, God calls his to holinesse, and therefore the Apostle Peter sayth, It is written, be yee holy, (or yee shall be holy) as I the Lord your God am holy, 1 Pet. 1. 16. And hee that hath this hope purifieth himself, even as CHRIST is pure, 1 Iohn 3. 3. And the Apostle Pauls exhortation answers this command, Rom. 12. 1. I beseech you brethren by the mercies of God, that yee present your bodies a living Sacrifice, holy and acceptable unto God, which is your reasonable service, and be not conformable to this world, but bee yee transformed by the renewing of your mindes, &c. that is, seeing God hath renewed your mindes, let your bodies, your externall walkings bee made conformable to Jesus Christ, and not to the world. O beloved, holinesse becomes the Saints, especially holinesse becomes the household of Saints

Saints, the Churches of Saints : the Church of Saints is Gods house, 1 Tim. 3. 10. his dwelling p'ace, Psal. 132. 13, 14. and holinesse becomes the Lords house for ever, and it is the love of Christ that constrains the Saints thus to walke.

Quest. But is it not the Saints duty thus to walke?

Answ. Yea, without question it is their duty, Gal. 6. 16. *Hee that walketh according to this rule, peace shall be upon him :* but they are to performe this duty of holy walking out of love, therefore Christ sayth. *If yee love me, keepe my commandements*, John 14. 15. none hath to doe with the commands of Christ but those that love him, which love flows from faith, *for faith worketh by love*, Gal. 5. 6.

A second command of Christ is, love to the Saints, which was the second thing I propounded in the manifestation of love. It is, first, to Christ. *Hee that loveth not the Lord Jesus, let him be accursed :* Verse 17. *These things I command you, that yee love one another :* And a new Commandement give I unto you, that you love one another, as I have loved you.

Quest. Why is it called a *New* commandement,

dement, seeing it is not new, but the same that was from the beginning?

Ans. 1 It is New, because given anew by Christ, and so are all the commands of Christ, given anew, and are new commands given to a new people, to wit, bekevers, *Mose's* commands were given to all the whole body of naturall Israel: Christ to the whole body of spirituall Israel, the Saints. None else hath to doe with any Law as it comes from Christ, but are still under the Law, as it came from Mount *Sinay*.

2 It is New in respect of the nature of it, which is double: 1 as it flows from Christs love to us. 2 It must bee the same as Christs love was to us ever; *as I have loved you*: and as this is the speciall command of Christ, so it is the property of the Saints, that the grace they receive from Christ, causeth them to doe it: *the love of Christ constrains them*. Therefore the Apostle thanks God for the *Colossians*, *Col. 1. 3, 4. For the increase of their faith, and love to all the Saints*. Where faith increaseth, love increaseth: for faith increaseth love to Christ: and love to Christ increaseth love to the Saints.

For my more cleere proceeding in this particular, I shall endeavour from light and truth

to

to discover unto you, first, what love is. 2 the excellent properties and effects of this love. 3 the manifestation of this love.

1 What love is : *Love is an affection of the soule, carried forth after, and settled upon, something, from an apprehended worth and excellencie in the thing* : This I conceive to bee love, whether it be spirituall or naturall; whether set upon a good or bad object : for it is not possible there should bee true love, but where the soule apprehends something worthy to be beloved. First, the understanding goes forth, and takes a view of the object presented : if the understanding doe apprehend any worth or excellencie in the object presented, then the affection of love is let forth upon it, and is not satisfied without the enjoyment of it. Hence it comes to passe that when the understanding is truly enlightned, and the judgement rightly informed, the affection is carried forth, and settled upon a right object : but if the understanding bee corrupted and blinded, and the judgement misinformed, the affection of love is carried forth after, and set upon wrong objects. When the understanding is so blinded, it apprehends an excellency in the world, in pleasures, in sinne, &c. for beleeve it; it is the blindnesse of mens understanding

standing usually, that causeth men to love sinfully.

So on the contrary, when Christ is presented to the view of the soule, the understanding by the power of God, is enlightned, and comes to apprehend in some measure, that excellent worth, that is in him, the affection of love goes forth after him: and desire is not satisfied untill it enjoy him. Thus it was with the Spouse in the *Canticles*, Chap. 5. 10. *My beloved is white and ruddy, the chiefest among ten thousand*: and hence it is, her love is so drawn forth after him: that shee seeks him, and is never satisfied till she find him, *Verse 6*. shee is sicke of love after him, *Chap. 2. 5*. and this love unto Christ carries forth the soule in love to the Saints, for the sake of Christ, where it sees the Image of Christ: the same love wherewith the soule loves Christ, it loves the Saints, *1 John 4. 20, 21*.

That it is the command of Christ, and the property of the love of God, where it is shed abroad in the heart, to carry forth the soule in love not only to Christ, but to the Saints, you have heard: *1 John 5. 1*. *Every one that loves him that begate, loveth him also that is begotten.*

2 I come to the excellent properties and effects

effect of this love. 1 With relation to Christ. 2 To the Saints. 1 To Christ, 2 It refuses to receive satisfaction in any enjoyment beneath the Lord Jesus. A soule truly enlightned in the excellency of the knowledge of God in Christ, refuseth to take content and satisfaction in any thing that comes short of Christ. It is true, there may be many turnings and windings in the heart, and the profits and pleasures of the World, shall be presented (as Satan presented them to Christ) and duties and creatures and performances, gifts, &c. and thus Satan can, and often doth present himselfe like an Angell of light, and that to the Saints too: they that know any thing of God, know it, if possibly hee could, hee would delude and cheat a poore creature, but the soule truly loving Christ will not be thus cheated and deluded by that old Serpent, hee must have Christ, nothing else will satisfie him. A living childe may be quieted a while with a bable, a countet, or rattle, which is nothing but folly: but in conclusion, it findes by experience the emptinesse and vanity of such things, then casts away all, and nothing but bread will satisfie him. So it may bee with the soule, the living Christian; it may receive some content in duties and Prayers for a time,

time; but in the conclusion it comes to see the emptinesse of these things, and then nothing but Christ will content him. When a soule truly loving Christ, comes to see how he hath deluded himselfe in mistaking Christ, thinking that hee hath had Christ, when indeede hee had nothing but the externall Ordinance, visible forme, which is indeede the shell without the kernell, & then nothing lesse then a Christ will satisfie: & give me Christ, sayth the soule, or else I die, Christ in every Ordinance: it will not take Ordinances and Duties from Christ any more: but now the soule must enjoy Christ in Ordinances, Christ in preaching, in praying, in the Supper of the Lord, nothing gives content to the soule but Christ: O this is the excellent quality of true spirituall love to the Lord Jesus. Hence it is that the spouse in the *Canticles*, Chap. 3. 12, so earnestly seekes her beloved, shee could take no rest untill shee had found him, *vers. 4.* and then shee holds him, and will not let him goe. This is the property of love, it soars very high, flies aloft like the Eagle, and why? because God in Christ is its object, and where the dead carke is, thither will the Eagles be gathered together: Christ is the alone object of faith and love, and to him all

true

true beleivers come, in him shall all the seed of Israel be justified, and shall glory, *Esay 45.25.* onely note this, that the soule comes by faith to enjoy him whom the soul loves.

A second excellency of love to the Lord Iesus is, It is quieted and satisfied in the single enjoyment of Christ: the soul that hath Christ hath enough, it can say as *Jacob*, *it is enough*, *Joseph my sonne is yet alive*; so the beleieving soule, whose heart is truly inflamed with love to Christ for his owne excellency, it hath enough, it is content now to lose all, as the Apostle *Paul*, *Phil. 3.7, 8.* *Hee accounts all things but losse, yea dung, that hee may winne Christ*: This is the excellency of the grace of love to Christ, it carries the soule above the World, above creature or any thing beneath Christ, it desires nothing but Christ, *1 Cor. 2. 1.* It glorieth and rejoyceth in nothing but Christ, *Gal. 6. 14.* and him crucified: If it hath the world, so it is, if not, it is contented, it is quiet in any condition, if it enjoy all things, (I mean in the World) yet Christ is the summe of all: if it want all things, yet in Christ it enjoys all, so the Apostle, as *having nothing yet possessing all things*, so that now the soule that beleevs in, and loves the Lord Iesus, knows how to be abased, and
how

how to abound, that is, it knows how in that lowest condition to live satisfied upon Christ, and it knows how in the highest condition to live also upon Christ, it can do all things through Christ that strengthens it, *Phil. 4. 12, 13.* Doe you not see on the contrary, men that have no love to the Lord Jesus, how they let forth their hearts upon the creature? they live upon the creature; take away the world from them, you take away their life: but the man that loves Christ, hath enough in the enjoyment of him; what ever befall him in the world, yet he can say as Christ, *I have meat to eat that ye know not of, John 4. 32.* the Lord Jesus is the Saints meat and drink, they live upon him, and are satisfied with him.

The third property of love is, it flights all hardships and sufferings that it meets withall for the name and sake of Christ. Nothing can quench this love, many waters cannot quench it: many floods of affliction cannot quench love: when others that love not the Lord Jesus, but themselves and their own ease, start and are affrighted at the reproach of Jesus, as at some strange apparition, when the soule that sees spiritually, that looks not at things that are seen, that is, at the outside of things, which carnall eyes only see, but at things that are not seen.

They

They hence goe on cheerfully, slighting persecutions, being perswaded that nothing can make a separation betwene CHRIST and their soules, glorying and triumphing in the crosse of CHRIST, being not onely ready to suffer reproach, but death it selfe, if the Lord call them to it, for the name and sake of their beloved. Thus you see the excellencie of this grace, it carries the soule sweetly out to Christ, it lies down in the bosome of love, and there it is satisfied, there it is satisfied, there it hath enough, there it lies, and there it dies, and yet with him it shall for ever live, & the admirable excellencie of this grace of love, it makes hard things easie, and bitter things sweet: it lives upon that others cannot see, nor never shall see, unlesse the Lord open their eyes, it rejoyceth in that others dread: it takes that for a Crowne, that others count shame: it makes their hearts to leap for joy, in the beholding of those things, that makes others faint and fail.

2 I come to the excellencie of this grace of love, in, and to the Saints, for that is the great thing we have now in hand, the excellencie of the grace of love among Saints, among brethren.

1 It is of a knitting nature, it knits or
bindes

bindes up the soules of the Saints as one, it makes them to bee of one heart and of one minde. What is the reason of such divisions amongst Saints, but the want of love? this grace of love is that which would knit the hearts of Christians one to another: It was the Apostles desire and care for the *Colossians*, that their hearts might be comforted, being knit together in love, *Collos. 2. 2.* This knitting together of the Saints, is that which makes them meete to watch over each other, to build up each other: it is as the joynts and sinews of the body naturall, knitting each member together, and so nourishing the whole body, *Col. 2. 9.* Being knit together increaseth, with the increase of God, this is the excellent property of love, it knits up the soules of the Saints together, where it is in truth there cannot be an easie dissolving of this knot of love, this was the love of David to Jonathan, *1 Sam. 18. 1.* The soule of Jonathan was knit with the soule of David, and Jonathan loved him as his own soule: this is the true property of love, it knits the soule to the partie beloved, it is not possible if there were true love, that there should be such divisions amongst the Saints: if it bee but a difference in opinion, presently; the love,

the fellowship is broken.

A second excellencie of true love is, it covers a multitude of infirmities, it is not easily moved, it is not easily provoked, it is naturally easie to be intreated, it will not suddainly believe evill reports, it will not suddainly have bitter envyings and evill surmisings: this is the excellencie of the grace of love, it will beare much and long, it will not censure without wonderfull just cause. 1 Cor. 13. 4, 5, 6, 7. *Love suffereth long, it is not easily provoked, it will not start at shadows, love envyeth not anothers prosperity, but rather rejoyceth in it, as one member of the body rejoyceth in the prosperity of another, it vaunteth not at selfe, it is not puffed up, love is an humble grace, it makes those in whom it is, to serve each other in love, to perfer each other before it selfe, it seeketh not its own, it seeketh not it selfe, but the good of another, it is not easily provoked, it thinketh no ill, it rejoyceth not in iniquity, but rejoyceth in the truth, it beareth all things, it beleeveth all things (all things that it hath any ground or warrant to beleve) it hopeth all things, that is the best of all things, where there is any ground or probability of hope it endureth all things, that is, all things that God himselfe inflicts, or suffers*
man

-manto inflict upon him, here is the excellency of love: O who would be without this grace of love? nay, but who can ever attain it but those, whom God sheds abroad his love in their hearts by his holy Spirit? how is this grace of love wanting among the Saints? whence is it that there are such discords? such bitter envyings? such secret whisperings? in a word, such rents and breaches of communion and fellowship amongst Saints, for slight things; but the want of this grace of love? truly, were the love of God shed abroad in the hearts of his people more abundantly, it would not be thus: love is of absolute necessity, for the peace and communion of Saints.

3. Excellency of love. It is, an everlasting grace, it shall be made perfect in another World: other graces fail, but love never faileth: 1 Cor, 13. 8. *Prophecies they fail, and faith that shall cease, but love shall abide for ever*, it shall be so far from ceasing, that it shall after the ceasing of faith and other graces, be made perfect, and the Saints that love God indeed here (and from that fountain of love, love each other) they shall then for ever live in the bosome of love, their soules being satisfied in the enjoyment of him, the

fountain, they shall be then perfectly knit together in one, being filled with the enjoyment of God, made perfect in love, through that abundance of love it enjoys in him.

The third particular propounded is, the manifestation of this love, how the Saints manifest this their love each to other.

1. In a faithfull diligent watching over each other in love, *Phil. 2.4.* look not every one to his owne things, but every one to the things one of another: there should not bee such a spirit amongst Christians as was in *Cain*, who said, *Am I my brothers keeper* no, no, you are keepers of each other, and it is love that will make you faithfull to each others soul in this particular.

The second manifestation of love is, in building up one the other in the most holly faith, edifying one the other in love, helping forward each other in the way of holinesse, being compacted together in the order and fellowship of the Gospel; maketh increase of the body, to the edifying it self in love, *Ephes. 4.16.*

In bearing with the weaknesse of each other, *Col. 3.12, 13.* Put on, as the elect of God, bowels of mercy, kindnesse, humblenesse of minde, meeknesse, long suffering, forbearing one another, and forgiving one another, even

4. God for Christs sake forgave you. Here is the manifestation of love, when you are able to beare with, and forbear one another, from this principle, because God hath borne with you, God hath forgiven you, *Rom. 14. 1. Him that is weak in the faith receive unto you.*

4. In restoring a false brother with the spirit of meeknesse, *Gal. 6. 1. If any brother be false through weaknesse, ye that are spiritual, restore such a one with the spirit of meeknesse:* much tendernesse is to be used towards a brother in this case; the ground is, wee our selves, the strongest of us, are subject to, and may fall, by the like temptation, if the Lord prevent it not.

5. In speaking kindly to each other: good words and comfortable: this is the manifestation of love: and truly where there is love in the heart, it will appeare in the countenance, in the words, a cheerfull and loving countenance, loving words; here will bee words both for the Saints, and to the Saints. First, for the Saints to goe to God in prayer, *Ephes. 1. 16. for them, in their vindication, when any scandall is unjustly laid upon them: so Jonathan for David, 1 Sam. 19. 4. Jonathan spake good of David, and good for David.*

2. In speaking kindly one to another, so the

Apostle Paul, hee ever gives the Saints the title of *Brethren*, wherefore holy *Brethren*, partakers of the heavenly callings; and Solomon saith, *That a soft answer turneth away strife.*

6 And lastly, love is manifested in condoling each with other, in afflictions: the Saints are all of them members of the body of Christ, 1 Cor. 12. 27. and the members of the naturall body are sensible of the sufferings of each other, if one member suffer all suffer with it; if one member rejoyce, all rejoyce with it: so it is or should be in the body spirituall, wee should beare part of one anothers afflictions; be truly sensible of the afflictions of each other, and so beare part with each other, be truly sensible of the comforts of each other, and so rejoyce together, this is the property of true love where it is: I have very briefly hinted upon some particulars, much more might be sayd in this particular: but I desire not to be tedious in this place. I might branch forth in many other particular Gospell commands which would be too tedious: only thus, where the love of Christ is indeed shed abroad by the holy Spirit, there love constrains the soul to yeeld it self up wholly to the Lord Iesus, and all his commands, whatsoever things are of good report, whatsoever things are lovely, whatso-

ever

ever things are warranted, and required in the Gospel, the soule that truly loves the Lord Jesus, is ready in the power and strength of Jesus to walke up unto it: It will not consult with flesh and bloud, it will not stand upon carnall arguments: but as the Lord Jesus hath glorified mercie, grace, and love in doing unto the soule, so it will now looke what it is may conduce to the exaltation of his name, and then the soul that truly loves the Lord Jesus is satisfied, let the name of Jesus have the glory, and the soule that truly loves him, hath its end, and rests satisfied.

Use, It concernes every one to looke if Christ hath beene their Prophet: hath Christ given thee a heart willing to submit unto him in all things? ready in his power to yeeld universall obedience to all his commands? O it neerely concernes you to try your selves, and if so, then whether your obedience flows from love. It is possible there may be externall obedience from base and hy ends, and then all is nothing: *Love is the fulfilling of the Law:* whatsoever is done in love, that is, from the love of CHRIST shed abroad in the heart, is well done: but all done without love is nothing, preaching, praying, professing, communicating, it is all nothing without love: it

is one thing, to preach, and pray, and professe, it is another thing to doe it out of love to Christ, then it is a fruit of faith. *Faith worketh by love*; and all works done without this, are not acceptable; 1 Cor. 13. 1. 2. *Though I speake with the tongue of men and Angels, and have not love it is nothing, it is but as a sounding brasse, or tinkling cymball*; a man may have excellent words, fine composed sentences, admirable expressions, all flowing from a notionall knowledge, that may much affect the eares and hearts of the people, and yet all be but a sound of words attained by art, as a sounding brasse or a tinkling cymball, which seemes to make a sweet sound to the eare, when there is nothing in it indeede, but a composure of humane art; and so being brought out of that frame, there is nothing indeede worth looking after, or harkning unto: even so are those persons, who seemingly doe glorious actions, and yet indeed have not the love of God in them.

But to proceed: the third thing that Christ usually teacheth his people, as to beleeve, which faith you have heard, produceth its effects, so in the third place hee teacheth them to live by faith, that is, to act and exercise this faith upon all occasions, in all times, according

as they have need, to make use of it: and indeede, this is a great Gospel mystery, which the Saints are too much ignorant of. It is one thing to have faith, and another to live by faith, it is one thing to have legs, and another thing to make use of them, to goe with them.

Quest. What is it to live by faith?

Ans. 1 It is to exercise faith, that is, to make use of it as need requires: or, 2 It is a living upon Christ in the want of all things, Or 3 It is a living by beleeving of what the soule shall one day enjoy.

1 It is to exercise faith as occasion calls for it: that is, to exercise it upon the object: for faith hath ever an object, and if it be right and true, the object is Christ: now it is true, there is occasion for the Christian to exercise faith in every condition, either *Internally*, or *Externally*, for the Christian hath many enemies to encounter withall, the flesh, and the Devill, and the World, all these comes in amayn upon the soule. Now faith overcomes, 1 The *flesh*, that will be ever lusting against the spirit, Satan coming in, working by it; selfe will be in every action, selfe wisdom, selfe priding, and selfe boasting: this is contrary to the minde of the spirit, and now the spirit is trou-

troubled and grieved, so that many times there is a hot conflict in the soules of the Saints, but how comes the Christian to overcome it? by eying and applying Christ, it can say as *Paul*, I have a body of sin, a proud, cursed, felse seeking nature, *but thanks to God through Jesus Christ. &c.* and there is no condemnation to them in Christ. It is true, I have a base nature, a wicked, cursed, deceitfull, proud, felse-seeking heart, yet the Lord hath let forth a glimpse of his glory to my soule, hee hath let me see, and hath sealed this by his Spirit unto me, that I am in Christ, and there is no condemnation for me, and so by faith seeking to Christ, the soule overcomes this enemy *flesh*: and then secondly, it ever lives in beleeving, that this fleshly corrupt nature, shall bee every day more and more subdued, and so is ever eying a crucified Christ for the killing and crucifying of this body of sin.

3 The *Devill*, hee will come in with his darts, laying hard and heavie things to the charge of the soule, although the Apottle sayth, *Rom. 8. 33. Who shall lay any thing to the charge of Godselect? it is God that justifieth*: although God himselfe pronounce a man cleere and just, yet the Devill will come in and endeavour to make worke in the godly, justified, soule,

soule. O sayth the Devill, thou art a vile cursed creature, thou hast a base, earthly, carnall heart, thou art not able to performe any duty, but it is full of sin, and as good never a whit, as never the better. Thy services (hadst thou no other sin to be accountable for) are enough to condemne thee: and besides all the rest of thy sins, of thy baseness in performing duty, this is, that is worst of all, thou hast a wicked proud heart of thine own, thou art ready, when ever God hath assisted thee, to take the honour to thy selfe, and to pride thy selfe in those weake duties thou performest.

What sayst thou to this Christian? hast thou any experience of this tryall in thy soule? I dare say thou hast, if Christ dwell there, but what course will you take to overcome in this combat, see *Ephes. 6. 16.* There are the enemies the Saints are to encounter with, they are no small, no meane enemies: see *Verses 12.* and the armour; the Christians Armour, its all Armour of profe, but above all take the shield of faith, wherewith yee shall be able to quench all the fiery darts of the wicked: the Devill will come, and come againe, hee will have one dart, and another dart: now the way to overcome is to take the shield of faith: a shield is for defence, so this faith both
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defends and resists the Devill.

Quest. But how doth faith overcome?

Ans. It ever hath an eye to the foundation on Christ, it knows the foundation standeth sure, and so it turnes over the Devill, the false conclusion that the Devill and the heart is ready to make together to Christ: and now the soule sayth it is true *Satan*, or it is true heart, I am base, I have a vile cursed nature, I cannot pray nor performe any duty as I should, sin is in my best action, I confesse I am in my selfe as bad as man or Devill can make me, not a worse heart in the World, more subject to evill, further then God restraines it, more unable to doe good, farther then God enables: and what of all this *Satan*? I know there is enough to condemne mee for ever, were I to answer in mine own person for my selfe; but Christ hath beene condemned for me, *Satan*, hee hath borne all my sinnes, and so my condemnation, and hee hath made himselfe over to mee, so that now thou must first have something against Christ, before thou canst shake my hold, and thus by faith flying to Christ, the soule overcomes the enemy: but if the soule cannot thus have recourse to the Lord Jesus, he is gone when the tempter comes, he is not able to resist. Then sayth

sayth the beleeving soule, It is true, Satan, I have a proud self-seeking heart, ready ever to take that honour to it selfe, that is due to God; but it is as true, that I may thank thee for it, who hast thus metamorphozed my nature, and made it like thine own, and not onely so, but comest in and ever stirrest up the heart to pride and selfe-seeking, knowing well by experience, that it is a sinne that much provoketh God; but this is my mer-
cie, God lets me see into this depth of wicked-
nesse, and it is my burthen: but Christ hath freed me from the power of it, and from the iniquity of it, hee is ever subduing it in me, and one day I shall forever be freed, both from it and thee: thus by faith the soule over-comes the Devill: this is the first particular wherein the Christian comes to live by faith, in the ex-
ercising of it, according to the manifold occa-
sions it meets withall.

2. To live by faith is a living upon Christ in the want of all things, and that both exter-
nall and internall.

1. *Externall*, in the want of outward things: when the creature is stripped naked and bare, brought even to a morsell of bread, then to live in beleeving the Lord will care for you, when that you are brought to Christs

condition, that you have neyther house nor home, nor any thing in the World, besides a Christ, besides a God to live upon; then when thou canst get a promise, as that, *Heb. 13. 5.* Hee hath said, *I will not faile thee, nor forsake thee*, and stick close to the Lord Jesus in such a promise, this is a living by faith, when the creature fails, *Hab. 3. 17, 18.* *Although the fig-tree shall not blossom, neither shall fruit be in the Vine, the labour of the Olive shall fail, and the fields shall yeeld no meate, the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet will I rejoyce in the Lord, I will joy in the God of my salvation:* This is to live by faith, when all creatures fail, then to live upon God, then to rejoyce in the Lord, beleeving that God is able and will help, the Lord will sustain. The want of this faith, was Israels sin, *Psal. 78. 18, 19.* they spake against God, and laid, *Can God prepare a table in the Wildernesse?* howe is the deceitfull heart of man ready to distrust God in such a condition as those Jews? Can God prepare a Table when all is gone? but faith in such a condition, beleeves, and lives by beleeving, and the Lord will care for mee sayth the soule, and the Lord hath sayd it: *The Lions shall lack, and suffer hunger, but they*

they that wait upon the Lord shall want nothing that is good. This is a hard thing, it is easily said, but not so easily done; you thinke it is easie, perhaps to live by faith; while you have a house, a calling that brings you in money, perhaps every day or every weeke, or money by you, or land, &c. you can live comfortably upon Christ and your calling, upon Christ and your house or land, but let all bee taken from thee, see then how thou canst live? this may be your condition; and then you will bee put to the tryall.

2 *Spiritually*. When the soule hath nothing of its own to rest upon, when duties and performances and all is gone, then to believe and live by believing: this is to live by faith indeed, upon this ground the soule believes, Rom. 4. 4, 5. *He that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness*. hee that worketh not, hee that cannot performe one acceptable duty in way of righteousness, but sees all is nothing, yet believes in Christ, and so lives by believing, this is the constant stay of a believer, hee ever sees his own emptinesse, the unrighteousnesse of his best actions: I say, to believe in, and to live upon Christ in all such conditions, it is to live by faith

faith, above duties and performances: but how do many a professing man and woman, comfort themselves in the performing of duties, in their enlargement in duty, and the like, but when they faile in this, then they call all in question again: this faith was not right, for they thinke they beleeve, because they can pray and meditate, &c. when indeed the soule that rightly beleeves, doth beleeve because he cannot pray, nor act, or do any thing that is acceptable, and therefore he cannot live by faith, but when that power he has to performe duty faile, his faith and all faile, this is not to live by faith, yet this hath been the life of most professors in this Nation.

3 A living by faith; it is to live by beleeving of what the soule shall one day enjoy, and this mightily beates up the spirits of the Saints.

And this we may take notice of under a three-fold consideration.

1 That which the gracious soule longs most after is the full enjoyment of God, nothing else can satisfie the beleeving soule, the soule that hath tasted how gracious the Lord is. O sayth the soule, when shall I come to the full enjoyment of my G O D, and so the soule groans, as the Apostle, 2 Cor. 5. 2.

ear-

earnestly desiring to be clothed upon with the
house from heaven, and the reason is, *Verse 7.*
for while we are here we walke, that is, live by
faith, and not by sight, while we are at home in
the body, we are absent from the Lord, that is,
absent comparatively with relation to what it
shall be, for the soul has but a glimpse of glory;
but a taste of the presence shall one day en-
joy in Christ.

Quest. Now what is it that beates up the
soule in this condition? how doth the soule
live in the want of this full enjoyment of
God?

Answer. By faith hee can looke upon
God, as having a relation to him, God in
Christ is my God, sayth the soule, and I shall
one day enjoy him, I shall one day see him,
and for ever bee satisfied in the beholding of
him, this quiets, this satisfies the beleeving
soule, it is content to wait upon God, hee
that beleeveeth maketh not haste. It is in
this case with the beleeving Christian, as
with a loving and tender wife, her desire is
awayes to live in the enjoyment of her hus-
band, but when her husband is absent, far
away from her, it may be shee receives now
and then a comfortable Letter from him,
wherein shee sees a glimpse of his love, and
reads

reads his letter, and will have as much fellowship with him in his letter as shee can: shee will looke to every word, every sentence, and note what expressions of love shee can finde there, and then shee is cheere'd and comforted: I have a letter from my husband, sayth the loving wife, wherein hee lets forth a taste of his kindenesse and love unto mee. O here are sweete words of love, of a tender affection! But sayth the wife, this is not all, hee will come home unto mee at the time appointed, and I shall enjoy him, and this is that which most of all cheeres up the heart of the wife, my husband will returne at the time appointed.

Thus it is with the beleeving Christian, nothing lesse then the enjoyment of God can give satisfaction to the soule that hath once tasted of him: but beloved, the Lord Jesus the soule beloved is gone a far journey, hee hath onely espoused, betrothed the soule to himselfe, he hath reserved the full enjoyment that the beleeving soule shall have in him, till another world; onely he discovers this his love, lets forth a glimpse of his glory, into the soules of the Saints; and then the soule having once tasted of God, how good, how gracious, the Lord is; then nothing but the full enjoyment

ment of Christ can satisfie. Now the Lord Christ hath left his word here for his beloved, to have recourse unto, and there hee hath made known his love, and his heart to his poore people: and now the soule that longs after Christ, hath recourse to the Scripture, then there searches what Christ hath said, and when the soule meetes Christ in the Scripture, then it is cheer'd, then it is comforted, here is a blessed word sayth the soule, Christ is my *all* and *in all*, though I cannot come to the full enjoyment of him: and then the beleaving soule will to Ordinances, preaching, and the Supper of the Lord, fellowship and communion of Saints, get what it can of Christ, meete with her beloved every way God hath appointed for that purpose: but still this is the great support, my beloved will come at the time appointed, hee is gone to receive for himselfe a Kingdom, and hee will return, and I shall enjoy him in his fulnesse, in his perfection, and here the soule lives and waits patiently, here the anchor of hope is cast, and holds the soule close to the Lord Jesus, living by beleaving what it shall one day enjoy, *Heb. 11. 1.*

That which the gracious soule longs after is, a full and perfect freedome from

corruption: it is that body of sinne that burthens the Saints, that it makes them cry with the Apostle Paul, *O wretched man that I am, Who shall deliver mee from this body of death?* and the gracious soule could well be contented sometimes to embrace death, that it might be freed from this body of death; under which God is pleased (for ends best knowne to himselfe.) to exercise his children under. Now what is it beere up the spirits of the Saints in this condition? it is this, the beleeying of this, that they shall one day be rid of this base proud deceitfull heart, a day is coming when I shall change this vile body of sin, and I shall be made like unto the glorious body of Jesus Christ, *Phil. 3. 21.* I am already justified, and so made a son, a daughter of God, and this I know, I shall one day be made like unto him, *1 John 3. 2.* That is that which cheers the heart of a Christian many times, when it is in a low condition, when put to a stand in the beholding of those base haunts of the heart, that it findes within it selfe: when perhaps it is put to a stand in the beholding of it: O sayth the soule, what I, after so much experience of Gods love, so much faith in the Name of Jesus, and have such a base heart, such a through for wickednesse,

ness, the Christian is sometimes put almost to a stand here: but then hee comes to consider, God is wise, and hee is pleased to exercise mee under this body of sin, to keepe mee in a continuall dependency upon himselfe, and this is my comfort, I shall one day be rid of all these enemies of mine, and I shall one day enjoy the Lord Iesus, in his holinesse and in his glory, *When Christ which is my life shall appear, then shall I appear with him in glory, Colos. 3. 4.* and in this case the beleeving soule lives in beleeving what it shall one day enjoy, namely, freedom from sinne, glorious liberty, even the glorious liberty of the Sons of God.

3 The Saints of God are subject to afflictions and reproaches whilst they are in this world, so Christ sayth, *John 16. 3. In the world ye shall have tribulation;* It is true, Christ hath prepared a Kingdome for them, but they are not like to enjoy it in this World, I meane that Kingdome of glory, although it is true, they enjoy much of God here in this Kingdome of grace, *The Kingdom of God is within you.*

But the Saints here are lyable to persecutions and afflictions; now the beleeving Christian lives in beleeving it shall one day be

198 *Christ exalted as the alone*

freed from those hard things it suffered here
freed from evill men, and I shall one day have
a Kingdome, sayth the soule : Thus *Paul*
comforts himselfe, *2 Cor. 5. 1.* *2 Tim. 4. 5, 6, 7.*
and this was it with which *Peter* comforted
the scattered *Jews*, *1 Pet. 1. 3, 4, 5.* They were
begotten to an inheritance incorruptible, undefi-
led, reserved in Heaven for them, and this
was the ground of that exhortation to con-
stancy to the end in time of affliction, *Revel. 2.*
10. Be faithfull to the death, and you shall have
a crown of life.

Thus Christians have I endeavoured, both
from the light of Scripture, and the light of
experience, to hint out briefly unto you a taste
of the Christians living by faith, and this
Christ teacheth all those whom hee effectually
teacheth, *Heb. 10. 38.*

I might proceed to other particulars,
namely, that Christ teacheth us to own him
as our Priest, as our King : It is Christ our
Prophet indeed, that teacheth us all things
that wee rightly know, wee know nothing
as we ought to know, farther then Christ Iesus
by the Spirit teacheth. But I proceed to the
next particular propounded in the office or
worke of a Prophet, namely, to worke mira-
cles, this the Prophets before Christ did,

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Moses a type of Christ, and the great Prophet of Israel, work't many miracles when the Lord sent him to deliver his people.

And this hath Christ our Prophet done, and doth to this day, this hee did when hee was in the world, turning water into wine, raising the dead to life, restoring those borne blinde to sight, &c. and this hee still doth, Christ our Prophet is ever working miracles: The conversion of a soule is a miracle, it is the changeing of the nature, and it is a bove nature to doe it, to raise a man from the dead to life is a miracle, and this Christ doth to every soule who is indeede raised, *Ephes. 2. the 1 and 5 Verses compared, Verse 1. And you who were dead in trespasses and sins, Ver. 5. Even when wee were dead in sinnes, hath hee quickned us, &c.* Now to quicken, to give life to a dead soule is a miracle, and this Christ doth ordinarily; and hee gives sight unto blindemen, it was a miracle for Christ to give sight to the man that was borne blinde, beloved, every man and woman in the world is borne blinde, spiritually blinde, and this is a great miracle to cure such, yet this is the ordinary worke of Christ: and every man naturally is borne blinde, lame, and deaf, but Christ when hee comes hee opens the blinde eyes

eyes, he un-stops the deaf ears, he causeth the lame to walke, and the tongue of the dumb to sing, *Esay 35. 5.*

2 The Prophet did foretell things to come, *Moses* and the rest did foretell Christ, &c. and so did Christ in many particulars, *Mat. 24.* but I passe this also.

2 Christ is to be exalted Prophet in the dayes of the Gospel, see *Act. 3. 22, 23.* *A Prophet shall the Lord your God raise up unto you, him shall you heare in all things.*

Use 1 To examine if Christ have beene thy Prophet. When Christ comes first to the soule, he findes men dead and gives life unto them, he findes men blinde and gives sight unto them. Hath the Lord discovered thy dead condition unto thee, and given thee life? art borne from above? *That which is borne of the flesh is flesh,* and thou wert borne flesh, dead in trespasses and sins, hath the Lord changed thee from a state of death to a state of life, from a state of infidelity to a state of beleeving? thou wert blinde, thou wert borne blinde, not able to see into spirituall things, *1 Cor. 2. 14.* Hath the Lord opened thine eyes? canst say I was blinde, but now I see, I was dumb, but now I speake, & this is worth your consideration.

Use 2 A word of consolation to the Saints whom

whom the Lord Jesus hath taught : what is the comfort you will say ?

1 He will for ever be thy Prophet, and will be ever teaching thee: Thou shalt have a voyce behinde thee saying, this is the way, walke yee in it, when thou turnest to the right hand or to the left, the Lord Jesus will be for ever thy Prophet, he will never faile thee nor forsake thee & his eye shall ever be over thee for good, he will direct thee in all thy wayes, and is not this a mercie ?

2 He hath made all the Saints Prophets, he hath poured down a spirit of prophesie upon them, that now they are enabled by the spirit of prophesie to speake one to another, for edification, exhortation, and consolation, 1 Cor. 14. 3. and therefore the men of the world might hence be warned to take heed how they meddle with the Saints, to persecute them, for they are the Lords Prophets, 1 Cor. 16. 22. Touch not mine anointed, doe my Prophets no harme, Christ takes every wrong done to them, as done to himselfe, therefore you had need looke to it, for it is that which will worke your ruine in the end.

THE



THE
EXALTATION
OF
CHRIST
The alone KING of
SAINTS.

CHAP. III.



Come to the Kingly Office of Christ : Christ is the alone King of his people : believe it, Christ is the alone King of his people, Christ is a King, and hee hath a Kingdom, *Psal. 45. 6.* His Kingdom is spiritual, it is not of this world, although it is in the world. Christ

Christ hath a twofold Kingdome here in this World : there is the Kingdome within the Saints ; and the Kingdome without the one in the heart, the other in the Church ; they are both spirituall.

1 Christ rules and reignes *in* the Saints : the Kingdom of God is within you : beloved, Christ hath a Kingdome within you, if ye are his, *Christ is in you except yee bee reprobates.* 2 Cor. 13. 5. And this is a priviledge more then all the Kings in the earth have, they may reigne here over their subjects, but not in them : but Christ first reigns *in* them, and then *over* them ; he reigns I mean spirituallly *over* none ; but those in whom he reigns.

Now Christ reigns in the souls of the Saints ; first, opposing all things that are contrary to himselfe : there are other Lords that will seeke to rule in the hearts of the Saints, if Christ subdue them not : the Devill hee will seeke to be Lord (he that is the God of the World, and rules and reigns in the hearts of the children of disobedience) where Christ doth not rule ; but when the Lord Iesus comes hee dispossesseth him, and casts him out, and so keeps him out. The Devill will make many a strong assault, throw many a fiery dart at the soule of the Christian, endeavouring if possible hee can, to
shake

shake his hold; but Christ he is the King, hee is the Watchman, the keeper of Israel, hee giveth in power to the weak fainting soul, to overcome all those laws and edicts, Satan shall endeavour to set up in the soule; so that now the Christian espies all Satans plots and artificiall devices to trap and ensnare him, rejects all his temptations, and sayes as Christ, *Go, thou behinde me Satan*: when the Devill ages and works in others, hee hath no power over the soule where Christ reigns: it is true hee may throw in his darts, sometimes make essays either to tempt to some evil, or to shake the faith of Christians, but Christ the King reigns there still, conquers him, subdues him, and so carries on his own work, that the gates of Hell cannot prevail against that soule where he dwells. Thus Christ reigns, keeping under Satan, beleeve it, beloved Christ and Satan cannot reign both in one soul,

2 Christ opposes the power of sin in the soul where he reigns: sinne bears a strong sway in the soule, now Christ he opposeth it; sets himselfe against it: hence it is there is such a strong opposition betwene the flesh and the spirit, that is the spirit of Christ: *The spirit resisteth against the flesh, and the flesh against the spirit, and these two are contrary each to other.*

And

And thus the Lord Jesus continues opposing of
 sin, of the lust and corruption that is in the
 hearts of the Saints. *Quest.* How doth Christ oppose sin and
 Satan? for sin is Satans work. *Ans.* *1.* By
 this cause was the Son of man manifested, *2.* By
 his might destroy the work of the Devill. The
 work of the Devill is sin, *3.* By his commu-
 nion with the Devill. *Ans.* Christ destroys sin, which is the De-
 vils work, two ways. *1.* In his death, *2.* In his
 resurrection. Christ how destroys the guilt of it, and
 that hee did, *1.* in bearing both the sinne, guilt,
 and condemnation of it upon his owne body,
1. Pet. 2. 24. Rom. 8. 3. and now he comes, and
 in the Gospell makes it known unto his people,
1. Cor. 15. 17. *2.* In his resurrection, *3.* In his
 ascension, *4.* In his sitting at the right hand of
 his Father. He destroyes the power of it by his Spirit,
 by the operation of his power, working
 resigning, and ruling in the hearts of his peo-
 ple. *Now* Christ subdues this in-
 quity by his Kingly Office, reigning in the
 Saints, *The are now under the Law but under
 grace, under Christ in whom was manifested
 the fulnesse of grace.*

This doth Christ two ways: first, hee comes
 to the soule of a poore sinner, discovering his
 excellency, the riches of his grace, and so shed-
 ding

ding abroad his love in the heart, gets the soule willing to receive him out of love unto him, desires to have Christ set up, and his Kingdome within it, selfe: for Christ hath never a Kingdome in the heart of man, till hee thus comes and breaks in upon the soule, discovering love: yet now sayth the soule, let Christ be King, and none but him: Although so true, it is by his power he breaks it upon, and subdues the stout spirit of man, who would not willingly submit of himselfe, yet Christ makes him willing, by the shewing abroad of his love in the heart, *Romans 5. 5.* So that now, the Lord Jesus with the free consent of the gracious soule, sets up his Kingdome in the heart, so that when Christ sayth, *My sonne, give me thy heart:* Lord, take my heart, sayth the soule, dwell there; rule there; set up thy Kingdome there: so that you see Christ doth not rule as Tyrant in the soules of his people, but with the free and full consent of the soule of the person in whom hee reigns, for this is both the wisdom and power of Christ, that hee makes his people *a willing people*, *Psal. 110. 3.*

Then secondly, Christ having purged the heart of man in some measure, overcomes those strong lusts and affections, and makes it

a meet mansion house, a Temple for his holy Spirit to dwell in: hee then sets up Laws and Statutes in the hearts of his children, in his kingdom, and there he rules, opposing all other Laws, for there are and will be the stirring of corruption, and that very strongly too.

Now Christ first sets up the law of faith in the hearts of his people, and that in opposition to infidelity: for naturally the Saints are subject to infidelity, through the motions of corruptions and temptations of Satan. The beleev-
ing soul when it sees what a base nature it still carries about within it self, being sensible of the stirrings of lusts and corruptions, Satan helping, then it is troubled: O this evill nature of mine, sayth the soule, *Who shall deliver me from this body of sin?*

Now the Law of Christs is to beleeve, and in this condition to live by beleeving: and so Christ enables to put faith in exercise, and to beleeve above hope, almost as *Abraham*, and so he still quiets the soule by enabling it to beleeve constantly in the name of the Sonne G O D; and that when it cannot worke, for hee is the Prince of our faith, the author and finisher of it: and so here is in the heart of the Christian a strong conflict between the Law of faith, and the Law of infidelity

Idolity; the spirit of faith; and the spirit of infidelity: infidelity it comes in with a mighty commanding authority upon the soul of the Christian, let on by the devils malice, and perhaps, sometimes seems almost in the eyes of reason to get the victory over faith; but then Christ (who maintains his Laws, puts them in execution) arises, and raiseth up the heart above these doubtings, and carries on the soule in a way of beleeving still, and so qualles infidelity; and treads it under feet, and leaves it dead, executed for presnt by the law of faith.

2 C H R I S T sets up the law of love in his Kingdome, I meane in the hearts of the Saints, and that in opposition to hatred. For the truth is, that every soule in whom Christ reigns not, doth iudeede hate Christ: now Christ sets up this law of love in the hearts of the Saints: love to himselfe, to his holinesse, to his Gospel, Ordinances, Saints, every thing, that have the name of Christ stampt upon them: it loves it for his sake, and this law of love opposeth hatred; for there may come sometimes, hard thoughts into the soules of the Saints under afflictions and fiery tryals, ready perhaps, to say with David, *Had the Lord forgotten to be mercifull? had he shut up his tender mercie in displeasure?* Now the law of love comes,

in

in and helps the soule to see that there is in Christ nothing but love to it, notwithstanding the soules present apprehensions, and sees all things shall worke for good to them that love the Lord; and so can say with the Prophet *Lord, out of my love hast thou afflicted me*; and so the soule is knit to Christ, in all conditions, and cannot but have high thoughts of him, even then, when it suffers either *for him*, or *from him*.

For him; That is, for want of the enjoyment of the manifestations of his pleasing countenance, and the fresh incomes of his love, *the kissing of his mouth*; Cant. 1. 2. or for the bearing up of his name in a visible profession of the Gospel of Christ.

From him; Fatherly chastisements out of love, to make us partakers of his holiness, *Hebr. 12. 10*. In all these sufferings, when perhaps sometimes the carnall part is ready almost to quarrell against Christ; this Law of love quiets and subdues all, brings this heart-rising in subjection, and knits the soule to the Lord Jesus.

As it causeth the soule to love the Lord Jesus, so it causeth it to love all that is Christ, and highly to esteeme of it: it opposes any other Law that may seeme to arise; as some

times perhaps through the workings of Satan; with the corruptions of the Saints; there may be some beginnings of slighting the Saints, of entertaining hard thoughts of them; but then Christ stirs up and revives this law of love in them; kills that hatred; those hard thoughts that it was apt to conceive against them; and so knits the soule to them by a more firme united love then ever, and thus this law of love overcomes this law of hatred: in a word, it causeth the Saints to doe all that they doe out of love; *The love of Christ constrains them;* 2 Cor. 5. 14.

3 Christ sets up in his Kingdome the Law of meeknesse and humility; and that in opposition to the law of pride and vainglory; *Learn of me,* sayth CHRIST, *for I am meeke and lowly to hear;* Matthew 11. 29. and this Christ sets up in the hearts of his people; for hee makes them partakers of his own graces, *John 1. 16.* It is a fruit of the Spirit, *Gal. 5. 22.* and of the Law of Christ; set up in the soules of the Saints; against which there is no law can prevaile. It is true, there will be a rising sometimes in the spirits of the Saints, pride will thrust it selfe in; and be ready to lift up the creature in the apprehension of some selfe excellencie, although there is no cause

cause, yet this is a truth, I beleeve it, those that have any experience of the Kingdome of Christ, or of the working of corruption know it right well, pride will be pirking in, & ready to lift up the creature above measure, eyther sometimes Externally, and to make a difference betwixt himselfe and others, as nobility of birth, parents or kinred, honour in the World, Externall carnall excellencies: O how will it work sometimes upon the heart of a poore creature, as if he were somebody above others? O is not thy soule sensible of this sometimes dear Christian? I cannot but think it is: But then comes in Christ, with his law of meeknesse, of humility, and puls down this pride of heart, and lays it low, and brings the soule againe to lay all in the dust: what is honour, sayth the beleeving soule? what is nobility of birth? this is my honour, that I am a sonne, a daughter, of Jesus Christ, and so the soule comes down, ready to do any service of love to the meanest Saint; and now the Saints come to serve one another in love, and now they come againe to see that they are all one in Christ Iesus.

Sometimes Internally, or with relation to Internall gifts received, although wee have nothing but what wee receive, yet this is the

baseness of mans nature, it will grow proud, be ready to be lifted up, even with those graces received, is it not so with thy heart? art thou not naturally proud? doth it not presse in upon thee sometimes? I know it doth, and I dare say it troubles thee that art a Christian: But now Christ comes with his Law, and casts all down to the ground, lays low those mountains, those strong lusts that exalt themselves thus against the Kingdome of Christ, for this pride is absolutely against the Kingdom of Christ, hee will not have such things in his Kingdome, it will thrust it self in, but the Law of Christ discovers it, vanquisheth it, and keeps the soule in an humble, lowly, meeke condition. O consider of it, where pride domineers and rules, Christ hath no Kingdome in that soule, there Christ dwels, there he reigns, where hee hath made the soul humble: faith in Christ doth not make men proud and high, no, no, it is the greatest enemy to it in the World, a proud heart did never, can never beleieve, before brought low in the sense of its owne nothingnesse and emptinesse.

4 Christ sets up in the hearts of his Saints in his Kingdom, the Law of patience and contentednesse, in opposition to anger, impatience, and discontentednesse.

Rash

Rash anger, impatience, peevishnesse of spirit, how will they arise and be striving sometimes in the hearts of Christians for a small matter? how will the heart be out of order and distemper? what words will be ready to flow forth, the heart being in this temper? but now in the heart of a Christian, Christ puts in execution his Law of patience and quietnesse of spirit. O sayth Christ to the soule, thou must be patient and meeke, thou must learn of mee, didst thou ever read that I was moved to anger, and impatience to fret and fume? no, not against mine enemies: and then sayth the soule, O what a foole am I thus to fret, and then to be angry? how unlike to Christ am I? and then down comes that proud, peevish spirit into the dust, and *so foo'ish was I and ignorant, I was even a beast before thee*: and then the soule is turned again into a sweet disposition of love, a compound of patience, not easily provoked, not easily again stirred to wiath.

Sometimes in the soule of a Christian is apt to arise perhaps some impatience and discontentednesse under afflictions and persecutions, hardly can it beare with patience, some heart-rising this way may arise: but then in comes Christ, putting in execution the law

of patience and contentednesse, and puts downe all those impatient, discontented thoughts, and the soule is quieted and contented, and willingly submits unto the mind of Jesus, and then it can say with the Apostle Paul, Phil. 4. 11. *I have learned in what estate soever I am therewith to be content*, and now the soule is quieted, and waits patiently upon the Lord, and now the soule sayth, *ô how unlike am I to Christ?* And now the soule sayth, *ô how unlike am I to Christ?* hee suffered (meekly as a Lambe dumbe before the shearer, and opened not his mouth) for me a sinner, hee suffered for me, the just for the unjust, that hee might bring me to God, and shall not I be contented to suffer reproch and shame for him, and then come what will come, patience possesseth the soul.

5 Christ sets up the Law of heavenly mindednesse in the heart of a Christian, and indeed it is no wonder, for his Kingdome is there, Heaven is there, *The Kingdom of heaven is within you*, Luke 17. 21. and therefore needs must Christ set up this Law in his Kingdome, and that in opposition to earthly mindednesse, sinfulness, or any thing that is opposite to holinesse and heavenlinesse; and you know how the spirits of men, nay,

of Christians, are apt to bee below the Lord Jesus: sometimes on earthly objects, sometimes vaine, proud, unprofitable things run in the minde, but Christ hee comes and scatters those low things, and raiseth the heart to himselfe, and keepes the heart in such a temper, that nothing can satisfie it but himselfe, and when it loseth its heavenly temper, its heavenly glory, it is presently troubled, and it cannot possibly take comfort in any thing beneath the Lord Jesus: and here is a continuall combat and conflict betweene the flesh and the spirit, the corrupt nature and the divine nature; and certainly here corruption and Satan, many times brings sadnesse upon the spirits of the Saints, in darkning, in over shadowing their heavenly enjoyment, I meane in way of sense, although they can never shake the faith of the soule in whom Christ dwells, *Mat. 16.*
The gates of Hell shall not prevaile against it.

Consider now, doe you finde Christs kingdome, Christs Laws, thus set up in your heart? do you finde Christ opposing lust and corruption within you, or doe you not? If Christ be there, you will finde it in some measure: I confesse it, that Christ according to his diversities of operations and workings, keepes this
 law

law of sinne under in some soules more then in other, both the workings of it, and the guilt of it, *Rom. 8. 2.* *The Law of the Spirit of life, hath made free from the Law of sin and death*: that is, free from the power, as it comes with authority, as a law, there Christ subdues, although it will be there as a rebell reigning, yet it shall set up no law in the soule where Christ is. Consider of it you that were never troubled about your finnes, but all things are at peace within you: it is a sad signe Christ hath not set up his Kingdome there: *While the strong man (the Devill) keeps the house, all things are as peace, all quiet,* and so the poore creature lives in a fooles paradise, and pleases himselfe in this condition, but believe it when the Lord Jesus comes, *He will sit as a refiner, and as a purifier, hee will purge out the drosse when hee comes: Mal. 3. 3.* But who may abide the day of his coming, he will come with the refiners fire, and the fullers sope, he comes not to bring peace, that is, with lust and corruption, but the Lord cuts them down: corruption dies when Christ comes.

Object, But perhaps, some soule may object: I finde indeed some stirring within me, some to evill, and some motions to good, how shall I know that this flows from the Kingdome

dom of Christ, set up in my soul, on from some other principle?

Ans. There is a conflict between the law and naturall conscience, and there is a conflict between the Spirit of Christ, his work in the spirit of the Christian, and the flesh, corrupt nature and Satan.

There is a conflict between naturall conscience and the Law, or the minde legally enlightened and the Law: and this may be in a naturall man or an hypocrite. Thus it was with *Judas, I have sinned in betraying the innocent blood*: he saw his sin, he had transgressed the law, and now he is troubled, not because of his sin, as it was a sin, but because his conscience now dogs him, will not let him rest. This conflict may be in the heart of a poor creature, & Christ never come there in the way of mercie, and the soule deceive and couzen it self, thinking Christ is there opposing sin, when it is nothing else but the minde of man legally enlightened, apprehending wrath and anger, from the breach of the law: and now walks more circumspectly, yeilds more perfect obedience, opposes sin, as a transgression of the Law, and so thinks it selfe in a goodly paradise, in a fair way for heaven. And thus many poore soules deceive themselves, and undoe themselves everlastingly.

But

Quest. But perhaps some may say, how shall I know the difference between mine own opposing sin, from a principall of legall light? whether the conflict be between naturall conscience and the law, of the Kingdom of Christ set up in my soul, and sin.

Ans. The conflict betweene naturall conscience and the Law, it is only from the apprehension of the condemnation of the Law: the Law sayth, *thou shalt not sin*, if thou doest it, thou must suffer, thou must be condemned: conscience enlightened, seeing this is cast down, and perhaps is much perplexed for sin; sets against sin, opposeth it with might and main, and resolves to sin no more: and anon sin presents it selfe, and the Law presents it self, and then out of doors sin must: but why? because of the law, not because of Christ: the law will give it no rest, no peace there? now to illustrate this by a comparison in these dayes of war; I doe not question but there are many in this countrey that are turned Parliamenters for feare least the Law seize upon their goods and persons, and so they lose all: their mindes are so far enlightened, that they see it is good to sleepe in a whole skin, as they say, and hence they can perhaps talke sometimes, and doe for the Parliament, when indeed their

mindees are contrary : well, there comes one whose minde is not so far enlightened as to seek their own externall good, while he is here, one whom this man loves, and could gladly entertain him ; but for feare of the Law hee shall be counted and taken for an enemy to the State, out of doors this man goes, none dares entertain him : but why ? not for want of love, but for feare : beloved, I have knowne the truth of this on the other side ere now.

And thus it is with this man, perhaps the poore creature could be content to entertaine sinne in his bosome, lust, anger, pride, &c. but no sooner doth sin appear, but the Law that appears, conscience that is troubled, out must the sinne, else conscience cannot be quiet : and so (beloved) for the quietnesse of conscience, who fears eternall flames, *Esa* 33, 14. out sin must, and an externall conformity follows, and so the man is become a Christian. It is as a man that hath a loving friend, hee brings him to his house, but the Wife will not be satisfied, she scolds, out must the man, else there will be no peace : so sinne would finde welcome perhaps, and kinde entertainment with the man, but naturall conscience from the apprehension of the Law, scolds and threatens, and out must the beloved lust, else there will

will be no peace. I feare me many a poore soule
spit themselves upon this rock.

But when Christ comes and sets up his
Kingdome in the soule, he presently writes his
Law in the heart, makes them partakers of
the diuine nature, makes them a willing peo-
ple: and now the conflict is not betweene the
mind and the Law but between the spirit and
sin: were there no Law, that matters not with
the gracious soule, it sees such a great dispropor-
tion and distance between its beloved, and
sin, that there ariseth a bitter enmity between
sin and the Law of love, in the soules of the
Saints; that the very appearance, the very
motions of sin, as it is sin, not as it brings
condemnation, but as it is filthy, polluting,
contrary to the minde of Christ. O the soule
hath a continuall loathing of it, and thus hee
that is born of God sinneth not, gives not the
least allowance to sin, in the very thought, the
very thought of it is bitter.

Quest. But what are the effects of this
Kingdom of Christ in the soules of the Saints?

Ans. 1 Is the utter subversion and destru-
ction of the Kingdom of Satan and sin: for all
sin is of the Devill, and he that is born of God
sinneth not, as you have heard,

2 Is the continuall possessing of the soule
with

with the enjoyment of God. Christ always dwelling in the heart of the Saints, for it is his Kingdom, and the presence of Christ makes it Heaven.

3 Joy and peace, Rom. 15. 13. The God of hope fill you with joy and peace through believing. And the Kingdom of Heaven consisteth not in meat and drink, but in righteousness and peace, and joy in the holy spirit.

4 Joy unspeakable and full of glory: the soule in whom Christ dwels, who lives in the continuall enjoyment of God, must needs enjoy much consolation. In his presence is fulnesse of joy, and as his right hand pleasures for ever.

5 Hee brings over those in whom hee rules, to submit to the outward regiment of his Kingdom.

The second particular propounded is, the Kingdom of Christ over the Saints: as Christs reigns so he reigns over the Saints. It is his Kingdom to them that brings them in submission to his Kingdom without them: and this is a spirituall Kingdom likewise: note I pray you, this Kingdom of Christ is all spirituall likewise. 1 There is spirituall matter. 2 Spirituall Laws and Institutions. 3 Spirituall executions. 4 Spirituall ends.

1 Christ

1. Christ he is a King; hee is the King of
 of people, and God will exalt him, and manifi-
 fest him to be King one day, *Psalm 2. 6. We*
have I set my King upon the holy hill of Sion.
 Christ is King, and hee shall teigne, notwith-
 standing the opposition of men, of great men.
Why doe the Gentiles rage, and the people
imagine vaine things? they consult, they take
counsell together, against the Lord, and against
his Christ: Kings and great men, and wise
learned men, they rage, they consult, they
take counsell together against Christ to de-
stroy his Kingdome. The most great and
 learned men in the World at this day rage a-
 gainst the Kingdom of Christ, they would
 set up a kingdome of their owne; and then
 compell men unto it: who ever it is that
 establishes a Worship with Lawes and Ed-
 dicts, to compell all unto it; and to inflict
 bodily punishments, upon all that refuse it,
 or cannot joyne with it, doth what in him
 lyeth absolutely to destroy the Kingdome of
 Christ; over the soule: and if men be erro-
 neous and worship contrary to the rule of
 Truth, it is Christ himselfe that must judge
 him, and not man he (to wit God) *hath com-*
mitted all judgment to the Son; therefore sayth
the Apostle, 1 Cor. 4. 5. Judge nothing before
the

the time, and *Jan. 4. 11, 12.* If it can judge another (sayth the Apostle) *thou art not a discerner of the Law, but a Judge.* There is one Lawgiver, who is able to save and destroy: *What wilt thou that judgest another?* Note, for men to passe a small sentence, is not to doe the minde of Christ, but to get into the room of Christ, for men to set up a Law in matter of worship, and compell unto it, and judge and condemn body and soule, for not submitting is to exalt themselves above Christ, and so indeed is Antichristian: not but that the Churches of Christ have power to judge and determine of things amongst themselves, about the spirituall affairs of Christ, and to excommunicate a wilfull offender: it is according to the rule, to cut him off from any fellowship with the Saints, as you shall hear anon, but not to destroy his body, but the Church of Christ hath nothing to doe to judge or meddle with those that are without, *1 Cor. 5. 12, 13.* Therefore if any Church or Magistrate would exercise that power, they conceive Christ hath entrusted them in, above spirituall Church affairs, I humbly conceive that they have nothing to doe with those that are not of the same body with them, or the same society; as many Churches may be in society, but those that are
with-

without, be they Saints, be they what they will, good or bad, they are *without* to them; and what hast thou to doe with them that are *without*? God judgeth them. Rom. 14. 4. Who art thou that judgest another mans servants? to his own master he standeth or falleth. If it bee objected that the Church of England is a true Church, and all these that absent themselves, were members, and therefore they are to be dealt with as offending members in the Church. This is all can bee objected I am sure, against them, for I think their faithfulness to the State, speakes in the eares of every man (almost) of reason, and therefore the State cannot meddle where there is no Civill Law transgressed? Therefore for answer to that objection, suppose Englands Church were a true Church, (which will never be proved; but I passe it in this place) yet can they but proceed according to the rule Christ hath given in Scripture: if in this particular there might bee a proceeding according to rule, that is, to admonish those that are contrary minded, if that will not doe, to excommunicate, passe the Church censure upon them; this is the furthest that I know can bee done by any Church of CHRIST: and they are then (not to cut them off out of the Land, out of the

the

the world) but to admonish them as brethren,
2 Thos. 3. 15. If such as doe not or cannot con-
 forme to the worship prescribed by man, should
 bee cut off out of the Land, out of the World,
 what meanes could then be used for their con-
 version? Is there not still hope while the crea-
 ture is yet alive, and above ground? There-
 fore I conceive it to bee unchristian cruelty
 to judge men in this case: never any wee read
 of, but heathens, that did the like under the
 Gospel: and CHRIST hath said, *Judge not
 that yee be not judged, for with what judgement
 ye judge, ye shall be judged, Mat. 17. 1, 2. and
 James 2. 13. For he shall have judgement with-
 out mercie, that sheweth no mercie:* Mercilesse
 men are the miserablest men under heaven,
 there is no mercie for them, God will deale
 with them as they deale with others: it is both
 the Law and Prophets to doe *as we would be
 done unto:* now consider a little I pray thee, thou
 that canst be content in thy heart to persecute
 those that differ from thee in judgement:
 wouldest thou be contented to be so dealt with
 thy selfe? doth the Lord Jesus the King of
 Saints require or accept of any service, but
 that is free and voluntary? but I proceed,
 Christ you see is King, and hee shall be exalted
 King, and manifested to be King one day,

Q

Psal.

Psal. 45. 6. with Heb. 1. 8. But unto the Sonne he sayth, thy throne, o God, is for ever, a Scepter of righteousness is the Scepter of thy Kingdome. Here is a King, a Kingdome, a Scepter, Christ the King, the Saints the Kingdome, the World the Scepter, Esay 9. 6 7. Hee is a King, and of the increase of his government and peace, there shall be no end: that is, till there be no more time, till time shall cease in the world; after he shall give up the Kingdome to the Father, and God shall be all in all, 1 Cor. 13. 28. Thus you see Christ is King: I come in the second place to the Kingdome, which is wholly spirituall, My Kingdome, sayth Christ, is not of this world.

I The matter of Christs Kingdome is spirituall; Saints called out of the world: this is the Church, the Kingdome of Christ, the Saints gathered out of the world, by the preaching of the Gospel, into the order and fellowship of the Gospel, they are Saints although some thinke strange to heare of Saints in this world, yet they are in Scripture called Saints, that is, *Sanctus, holy*, see 1 Cor. 1. called to be Saints, called to be holy, so *Heb. 3. 1. Wherefore holy brethren, partakers of the heavenly calling*: so that the Kingdome of Christ is, or should bee Saints, holy ones; not the world,

World, for all the World are not Saints, but the Kingdom of Christ are Saints called out of the World, John 15. 19. *Ye are not of the World, but I have chosen you out of the world.* The Church of Christ are Saints chosen out of the World, they are not of the World, they are a people separated, or severed out of the World, so was the Church of the Jews, *Levit. 20. 26. Ye shall be holy to me, for I the Lord am holy, and have severed you from other people, that you should be mine.* And thus it is with the spirituall Israel of Christ, under the Gospell, of which the naturall was a Type: they are not of this World, they are called out of this World, and severed or separated from the World, *2 Cor. 6. 14. to the end:* they are to be separated from the World, although the World hath gotten a forme of godlinesse. See *2 Tim. 3. 1. 5.* The Apostle speaking of the last times, reckons up what courses men should take, what sins they should be addicted to, and yet concludes they shall *have a forme of godlinesse, but from such turn away,* or be ye separated. So that you see, the Church; which is Christs Kingdome, are a people called out of the World, they are not of this World as he is not of this World. Then certainly those are no friends to Christ, that would turn the World

into a Church, and so makes the Kingdome of Christ, not a spirituall, but a carnall Kingdom; and so makes the Lord Iesus a lyer, for hee hath sayd, *His Kingdome is not of this World*: but let Christ be true, and every man a lyar. The Church of Christ, his Kingdome they are such as are in the order and fellowship of the Gospell, compacted together according to the Gospell rule, in order and fellowship: it is in the spirituall Kingdome of Christ in this case as in the body politick: the whole Kingdome under one government, is but one body politick, or State: so the Kingdom of Christ, his Church, although gathered in many bodies, yet it is but one body, and every body hath the same power, the same priviledges, so that it ought to be a body compacted together, under the reign and rule of one Lord Iesus, *Ephes. 4. 16.* and the externall way by which the Saints enter into this fellowship, it is by baptisme, as you may see, *Acts 2. 41.* *Then they with the godly received the Word, and were baptized,* and so added, but I have spoken of this formerly, and therefore I passe it here.

2 As Christ hath a Kingdome, and that is spirituall, in relation to the matter, so hee sets no Lawes and they are spirituall, the Lawes
of

of Christ in his Kingdome is.

1 The law of love.

2 The law of edification.

1 The law of love, Gal. 5. 13, 14. By love serve one another, for all the law is fulfilled in one word, even this, Thou shalt love thy neighbour as thy self, and Jam. 2. 8. It is called the royall Law of God, Thou shalt love thy neighbour as thy selfe, this is the Law of the Gospell love to Christ, and love to the Saints. A new Commandement give I unto you, that yee love one another, John 13. 34. Now this love breaks forth in causing the Saints to walke up according to every rule of the Gospell, it constrains them to submit to every word, to every command of Christ, it causeth the Saints to watch over each other, to build up each other in the most holy faith, to restore a weake brother with the spirit of meeknesse being fallen, Gal. 6. 1. to beare one anothers burthens, and so to fulfill the Law of CHRIST: Thus CHRIST rules in and over his Kingdome, by this Law of love. It is the end of the command of the Gospel, love out of a pure heart and faith unfeigned, 1 Tim. 1. 5. Hee gives rules unto his people, out of love, hee causeth them to obey out of love, there is no condemnation in his law

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to his people, but if *they sinne, they have an Advocate with the Father Jesus Christ the righteous*, 1 John 2.1. *who is a propitiation for their sins*. Here is love in the King, love in the subjects, love in CHRIST commanding, love in Christians obeying, a kingdome upheld and mayntained by the law of love. O that the God of love would increase this love more abundantly, both in your and my soule, 1 Thes. 3.12. The Lord make you to abound in love one towards another, and towards all men. O this love is sweet and amiable, pleasant, Psal. 133.1. *love to the Saints, love to all men*, it is the way to winne them to the Lord Iesus, 2 Tim. 2.25. This is the great law by which CHRIST rules *in and over* his Saints, his Churches, his kingdome: and this is spiritual.

2 There is the law of edification, 1 Cor. 14. 26. *Let all things be done to edifying*. It is the Law of Christ in his Church; that all things should be done to edification, for the building up of the Saints in their most holy faith, therefore the Apostle, 1 Cor. 10. 23. makes light of that which tends not to edification, *All things are lawfull for me, but all things edifie not*, that is it which a Christian would looke most unto, that that will
edifie

edific most : it is the end of their compaeting and building together in faith and fellowship, that they might edifie each other in love, *Epkes. 4. 16. All done in the Church is for the edification of the body*, or should bee : every ordinance that Christ hath set up in his Kingdom is for edification, watching over each other, exhortation, admonition, it is all for edification : Baptism, Preaching, the Supper of the Lord, communion and fellowship, it is all for edification and consolation, as Christ hath appointed it, *Acts 2. 41. to 46. 1. Cor. 14. 3.* Church censure, excommunication, it is an Ordinance appointed of God for edification, to bring the sinner into the sight of his sin, & that should be the churches end in the use of it : *Give him up to Satan for the destruction of the flesh, that the soule might be saved in the day of the Lord Jesus, 1 Cor. 5. 5.* that is the end of this Ordinance, and should be the Churches end in the execution of it, *1 Cor. 16. 22. If any man love not the Lord Jesus, let him be Anathema Maranatha*, let him be accursed till the Lord come, so the word * *Maranatha* implies : it consists of two Syrian words, *Maran* our Lord, *Atha* come, till our Lord come.

* See Mr. Leigh in his *Critical Sacra*, on the word.

This is, as I understand it, till the Lord come

come either in a way of love convincing him by their ordinance, or to judge and condemn him, so that other Scripture seemes to imply, *1 Cor. 5. 5. That his soule may be saved in the day of the Lord Jesus*, the day *Jelus* comes in to doe good unto him, for when ever the Lord *Jelus* takes an opportunity to doe good to a sinner, that is the day of the Lord, or the Lords day, when he manifests mercie, see *Psal. 110. 3, 2 Cor. 6. 2.*

Thus Christ rules by his Law generally in the Assembly of Saints: But

2 Hee manifests his Kingly power in ordaining Officers with their gifts and callings, which the Scripture seemes in the strictest and most refined sense to call *Elders* and *Deacons*, or *Bishops* and *Deacons*, *1 Tim. 3. 1, 2, 3, &c.*

Of *Bishops* or *Elders* are two sorts, or a different administration, with relation to their gifts, *ruling* and *teaching*, these although they ought not to seeke it, for they are the Churches servants, yet by the Church are to be accounted worthy of double honour, *1 Tim. 5. 17.* and in things pertaining to Christ are to be obeyed, for they watch for soules, *Heb. 13. 17.*

Quest. But what power hath Christ committed

mitted to his Church, wherein his kingly office appears?

Ans. Hee hath given power to his Church.

- 1 To Judge,
2. To Determine,
- 3 To Passe sentence.

1 To Judge, and this under a twofold consideration, 1 Of the faith of members that are to be received. 2 Of proceedings within the same body.

1 Of the faith of members that are to be admitted: This belongs to the Church, or some appointed thereunto by the Church: For if faith be required of those that are to be admitted, then faith is to be manifested in those received, to those that receive, then this is a truth generally held forth in Scripture, *Act. 2. 38.* with the *41.* and *Act. 8. 37.* and *19. 17, 18.* And likewise there seemes to be something to this purpose in that Scripture, *Mat. 16. 19.* *I will give unto thee the keys of the Kingdom of heaven, and whatsoever thou shalt binde on earth, shall be bound in heaven:* Whatsoever the Church of Christ concludes on on earth, is approved of in heaven, while they walke, according to rule, although I believe

lieve the greatest mystery couched under these words is another thing, to wit, the power Christ gives to the faith of *Peter*, and all that obtaine like precious faith: whatsoever is bound on earth (that is, whosoever beleeves on earth) that is bound in heaven: whosoever beleeveth not on earth loseth all, it is loosed in heaven: For it is to *Peters* faith Christ commits the keyes.

2 There is a power to judge of things in the Church, and this every member ought to make use of in looking to the wayes of each other, *Phil. 2.4. Looke not every one to his own things, but every one to the things of one another.* *Matth. 18. 17, 18.* Thus all the body ought to watch over each other, and to judge the actions of each other, thus the Elder is to watch over the body, and to judge the actions, and to reprove, rebuke, exhort, with patience and love where is occasion: and thus may, nay, and ought, the whole Church to watch over (and if occasion be) reprove, admonish, &c. the Elder. Thus is the Kingly office of Christ carryed along sweetly in the Church of Christ, *1 Tim. 5. 19, 20.* When all watch over each other, when all are subject each to other, *1 Pet. 5. 5.*

2 Christ hath given power, as to judge,
so

so to *Determine* of things , and this for the good of the body , for the order of the Church of Christ.

3 And also, *To passe Sentence* (I mean) spirituall , by way of Excommunication , as you heard before. I conceive the Church and State of the *Jews* , who was *Abrahams* naturall seed , was a Type of the Church of the Gospell, the spirituall seed of Christ, *Gal. 3. 26.* They had Laws and Statutes , so hath the Church of Christ now ; onely theirs carnall, ours spirituall : for that Church was more carnall then spirituall , for that was the naturall seed , this the spirituall : they were to admit none but those that were naturally or bodily circumcised , wee none but those that are spirituall , *Rom. 2. 28.* They were not to touch any thing , whereupon was any externall uncleannesse , wee are not to touch the spirituall unclean thing , that is sin , or sinfull worships or fellowships , *1 Cor. 6. 15, 16, 17.* They were to put offenders that were grosse to death bodily , the Church of Christ spirituallly by Excommunication : This is the Kingly Office of Christ carried along in the Kingdome , in the Church of Christ under the Gospell , and you see both Church and Laws are spirituall.

3 The executions of the Churches Laws are spirituall, but this I have opened already in my foregoing Discourse, therefore I passe.

4 The ends of it are spirituall, namely, as you have heard.

2 The good of the body, the edifying of the body of Christ, see *Ephes. 4.11*. And

1 The glory of Jesus, the execution of the Laws of Christ, as it tends to the Saints good, to Christs glory, *Yee call mee Lord, (sayth Christ) but where is mine honour?* This should be the end, as of all the Saints Church actions, so of all civill actions, *the glory of God, 1 Cor. 10.23.*

Thus you see Christ is King, and hee hath a spirituall Kingdome, and hee rules by his Scepter in this Kingdome, and there is good reason for it.

1 He was borne King, hee hath a right to it by birth, it is his birthright, *Mat. 2.2. Where is hee that is born King of the Jews? Hee is a Jew that is one inwardly,* and it is Christs birthright to reigne over them, and those who take the rule, the Kingdome from Christ, are no lesse then enemies and traitours to the royall crowne and dignity of the Lord Jesus: and hee will take them alive one day, and cast them

them into the lake of fire : *Revelat. 19. 20.*

2. Hee is thereunto appointed by the Father : God the Father hath committed all judgement to the Sonne , *John 10. 22.* For the Father judgeth no man , but hath committed all judgement to the Son , *Verse 27.* And hee hath given him authority to execute judgement, because he is the Son of God. God the Father hath given up the Kingdom to the Son, and all government , rule , and dominion, is in the hand of Christ , as hee is man as well as God, *Acts 17. 31.* He hath appointed a day in which he will judge the World , by that man whom he hath ordained, *Mat. 28. 18.* All power is given to mee , both in heaven and in earth , &c. Thus you see power and authority is given to the Lord Iesus , and he is to exercise it, and not man , farther then hee hath appointed for the good of his Church.

3 Hee hath purchased this Kingdome with his own blood , and therefore good reason hee should reign in it and over it : *Acts 20. 28.* Hee hath purchased his Church with his owne blood : is it not reason then that Christ should reign over those whom hee hath purchased ? those who were lost and undone , children of wrath as well as others Christ having redeemed them out of the hands of all their ene-

enemies, and now rules over them in love for their good, the end wherefore hee hath saved them, *That he might have a people to serve him in holnesse and righteousnesse*, Luke 1. 74, 75. So that the Saints are not their own *They are bought with a price*, 1 Cor. 6. 19, 20. Therefore glorifie God in your bodies, and in your spirits, *which are Gods*: They are Gods own by purchase, and he purchased them, *That they which live should not hence forth live unto themselves, but unto him that dyed for them, and rose again*, 2 Cor. 10. 11. Thus you see there is good reason that Christ should be King of Saints: *He was born to it, Hee is thereunto appointed, Hee hath purchased them for that and and purpose.*

Use. A word of information; if it be so that Christ be the King of his people, and he alone ought to rule in all spirituall things, then

1. Those that get into the Throne of Christ, and beare rule where Christ should, are no friends to him. He, whoever he be, *That exalts himselfe above all that is called God, and sits in the seat of God, is the Antichrist*, 2 Thes. 2. 4, 8. *Whom CHRIST will take as his enemy, and destroy him with the breath of his mouth, and the brightnesse of his coming.*

2. Those are enemies, who will not have Christ

Christ to reign over them, who resolve to submit to the power of man in the things of God: they are no freinds to Christ, but enemies, and so he will take them, and so he will deale with them, *Luke 19. 27. But those mine enemies which would not that I should reign over them, bring them hither and slay them before me, &c. Act. 3. 23. And he that will not heare this Prophet, shall be cut off from amongst his people.*

3 If the kingdom of Christ be spirituall, not of this World, then those are no freinds to Christ, that turne the World into Church; I mean by a humane Law and Ordinance. Let men turne the world into Church by preaching as fast as they can, or as Christ will, but to compell all to bring in, earthly, ignorant, carnall men, into the Church of Christ, is not according to the minde of Christ, *Ezek. 44. 7. to the 14.* and this is none of Christs Church but the Synagogue of Satan; the World, and not the Church. And truly I am apt to conceive, from that fore-mentioned Scripture, that those that have beene chiefe in this businesse, who are godly amongst them, shall never bee honoured with doing much in the work of God, but they shall come at last, they shall be the meanest and the lowest. I mean with relation to gifts in the house of God.

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This may seeme strange to some, but a truth, for God will have none to glory in thir own present gifts or excellencie, but that he that gloryeth may glory in the Lord.

Use 2 If the Kingdome of Christ be spirituall, then here is a word of exhortation, to stir up spirituall people, spirituall men and women, to submit to Christ, to come under the government of Christ, to walke with, to have fellowship with the spirituall people of Christ. Beloved, it is a sad thing to see spirituall people to walke with the world, to joyne in the worlds fellowship, in the worlds worship, *What communion hath light with darknesse? what fellowship hath Christ with Belial? What part hath the beleever with the unbeleever?* O that the exhortation might take place in your souls, *Come out from amongst them, and be ye separate, and I will receive you, 2 Cor, 6. 17.* The Lords people are a holy people, and the Lords wayes are holy wayes: *Holynesse becomes thy house, O Lord, for ever.*

Use 3 A word of consolation and joy for the Saints, the Church, the Kingdome of Christ: you have cause of joy, and cause of rejoycing. First, that you have such a King, a great King, above all Gods, hee that is the Lord of Lords, and the King of Kings: hee is

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our King, hee is the King of Saints & the Saints have such a King who is able to defend them, able to save them from all their enemies : and he will save them, he is able to dash all his and his Saints enemies in peeces like a potters vessell : and hee will, he shall doe it, *Psal. 2.9.* *Thou shalt breake them with a rod of iren, and dash them in peeces like a potters vessell.* Bewise, now therefore, o ye Kings, and be instructed ye judges of the earth, serve the Lord with fear, and rejoyce with trembling, *kiss the Sonne* least he be angry, &c. But let the Saints rejoyce in the Lord, let Israel rejoyce in him that made him, let the children of *Sion* be joyfull in their King, *Psal. 149.2.*

2 The Saints have cause to rejoyce and to be comforted, they are all made Kings to the Lord. They are Kings, and they shall reign, they reign already over sinne and lust, over Satan, *Rom. 6.12.* *Sinne shall not have dominion over you :* others are slaves to sinne and Satan, sinne reigns in and over them, but the Saints, reign over sinne, they have a Kingdome already within them, without them the Church, which is both Christs and the Saints Kingdome, where Christ and the Christians solace themselves together, and they shall have a Kingdome, although they are now rejected,

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and

and reproach of men: *Servants ride on horseback, and Princes walke as servants on the ground, Eccles. 10. 7.* but they shall rule and have dominion, they shall reign, for they are made Kings, *Revel. 1. 6. Chap. 5. 10.* They shall rule their enemies, those that perhaps formerly have ruled them, *Revel. 2. 26, 27.* *To him that overcommeth and keepeth my words to the end, to him will I give power over the Nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father: Thus Christ shall judge, thus the Saints shall judge, Psal. 149. 5, 6.* A wonderfull comfort for the Saints, but a sad word for the enemies both of Christ and Christians, *Let the Saints bee joyfull in glory, let them sing aloud upon their beds, let the high praises of God bee in their mouthes, and a two edged sword in their hand, to execute vengeance upon the Heathen, and punishment upon the people, to binde their Kings in chains, and their Nobles in fetters of iron, to execute upon them the judgement written, this honour have all the Saints, praise the Lord: Thus the Saints are made Kings, you see, and shall have dominion, and rule, and a Kingdom, although they are rejected and slighted, and counted the*
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off-scouring of all things here, by the men of the World, yet they are Kings and shall have a Kingdom. A great joy for Christians ! *Dan. 7. 27. Luke 12. 32.*

Lastly, This should stirre up the Saints to walke humbly, to walke holily, as becommeth the subjects of the spirituall kingdome of Iesus Christ : that as Christ hath called them out of this World, so they should no longer fashion themselves like unto this World, but walke as becomes Christians, professing godlineffe, that the Name of God be not blasphemed among the *Gentiles*. And likewise how doth it concerne you who are members in the kingdom, the Church of Christ, to carry on the kingly office of Christ in his Church with Majesty, that so all things may be done in order, that so confusion and disorders may be avoided, and that every member in particular submit to order : and for that end, to ordaine Officers according to rule, the want whereof I conceive is one meanes of confusion in the Churches, and causeth some to break from all order : so much briefly concerning the offices of Christ. In all these he is *to be exalted now in the days of the Gospel, Mat. 28. 18, 19, 20. Acts 3. 22, 23.*

Now I come to my text, for the manner

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how hee is to be exalted, as in the preaching of the Gospell, and in the hearts of his people, in his offices, so in my Text, *Hee is to be exalted and lifted up, even as Moses lifted up the Serpent in the Wildernesse.* Now it is true, this might have some relation to his lifting up upon the crosse, *Iohn 12. 32, 33.* and I, if I be lifted up, will draw all men unto mee: now *Iohn* interprets it in the next Verse, *this he spake signifying what death he should die:* so that Christ was lifted up upon the crosse, *Chap. 8. 28.* so he is still to be lifted up, a dying, a crucified Christ, for sin.

But he then was, and still is to be lifted up as the Serpent was lifted up in the Wildernesse. First, there was the lifting up of the Serpent, with the manner of it, above all the people. The cause of it, that whosoever was bitten with the fiery Serpent, might looke to this brazen Serpent and be cured.

1 The lifting up of the Serpent, with the manner of it, *Numb. 21. 8, 9.* And the Lord said unto Moses, make thee a fiery Serpent, and set it upon a pole; and it shall come to passe, that every one that is bitten, when hee looketh upon it, he shall live. Verse 9. And Moses made a Serpent of brasse, and put it upon a pole, and it came to passe, that if a Serpent

pent had bitten any man, he beheld the Serpent of
brasse and lived.

Here was the lifting up of the Serpent in
the Wildefnesse: hee was lifted up upon a pole
above all the people, to the end that all that
were bitten might behold him: so Christ is
to be lifted up, he is to be exalted above all, as
the Serpent in the Wilderness, and that, either
In the world, or in the Church: In the World, so
hee is to bee exalted in the preaching of the
Gospell, in the view of all, above all, that so
men may come to the view of him: and *in the
Church*, that so Christ may still have the prehe-
minence.

I He is to be exalted above the World, or
any creature: O how doth the World prevaile
amongst men? nay, too much amongst Chri-
stians: but where Christ comes, hee sets the
soule above the creature; *1 John 5. 4, 5. Who so-
ever is born of God overcommeth the World,*
and this is the victory that overcommeth the
World, even your faith, who is hee that over-
commeth the World, but hee that beleeveth that
Iesus is the Sonne of God. It is the cleere sight
and apprehension of the Lord Iesus, that sets
the soule above the World, the more the soule
enjoyes of Christ, the more it flightes things
below, thus Christ is to be lifted up, both in

the preaching of the Gospel, and in the hearts of the Saints,

2 Christ is to be lifted up above duties, and all legall righteousness, thus the Apostle lifts up CHRIST, both in preaching and in his own soule: hee preached Christ and him onely, *1 Cor. 2. 1, 2. I desire to know (that is, to make knowne) nothing but Christ and him crucified: Christ as the alone justifier of all that beleeve, Rom. 3. 24. Being justified freely by his grace, through the redemption that is in Iesus Christ, so that hee is just, and the justifier of all that beleeve in Iesus, Verse 26. Christ is the end of the Law, for righteousness to all that beleeve, Rom. 10. 4. Christ justifying beleevers from all things, from which they could not have been justified by the Law of Moses, Acts 13. 39. and thus is Christ to be lifted up in the view of all, Matth. 16. 16. Go preach the Gospell to every creature, and thus is Christ to be lifted up above all and every name, that is, or may be named under heaven, where n men usually rest and deceive themselves, for there is none other name given under heaven among men, whereby wee ^{might} be saved, Acts 4. 12.*

2 In the hearts of the Saints, Christ is to be lifted up above all duties; legall righteousness

ness, or any thing that may bee named : all in the soule of the Christian is laid downe as emptinesse, nay, as dung and drosse, at the feet of Christ, and the soule glories in nothing else but Christ and him crucified ; thus Christ is to bee exalted and lifted up as upon a pole, as the brazen serpent, above every thing or name, that may bee named under heaven.

Quest. What is the reason that Christ is thus to be exalted ?

Answ. 1. Because God hath exalted him and lifted him up for that end and purpose : *Phil. 2. 9. God hath highly exalted him, and given him a name above every name, &c.* God hath given to Christ a high transcendent name, a name above every name, the name of a *Saviour*, and there no salvation to be attained without him : *The desire of all Nations, Hag. 2. 7.* That the desires of all his people in every Nation might bee to him, as the desire of the wife to the husband : *The King of his people*, that men may come, and bow and fall down, and worship before him. God the Father hath set him up as the Ensign to whom the Nations must come, *Esay. 11. 10.* as the common Saviour and Governour of all Gods elect.

2 Christ is to bee lifted up, that so men may have life by him: the serpent was lifted up, that whosoever was bit with the fiery serpent might live, for the Lord sent fiery serpents amongst the Jews in the Wilderness for their sins, as you may see, *Numb. 21. 6, 7.* who bit them that they dyed, and this was the end; that whosoever was bit with the fiery serpent, might looke to the brazen serpent and live. Now I am apt to conceive that the fiery serpent holds forth the Law, for I finde the Law called a *fiery Law*, *Deut. 33. 2.* *From his right hand went a fiery Law:* and the brazen serpent holds forth Christ: Now as the fiery serpent did bite the children of Israel for their sins in the wilderness, so the Law who hath nothing but fire in it, bites men, and when they are bitten of the Law, they are to look to Jesus.

Ob. It seems then that the preaching of the Law, is that prepares for Jesus.

Ans. Nay it is not so, for although all men are under the Law by nature, yet it is the preaching of the Gospel that discovers it. I give you these grounds.

1. A man never savingly sees his evil condition without a Christ, but it is the spirit of God that discovers it unto him: this all that
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are found in the faith agree unto, then the preaching of the Law brings not this spirit, see *Gal. 3. 2.* *This surely would I learne of you* (sayth the Apostle, speake out of your experience) *received ye the Spirit by the works of the Law, or by the hearing of faith?* Beloved, God hath appointed his Spirit to bee the meanes in the preaching of the Gospel, to convince the world of sin, *John 16. 9.* It is the Spirit of God, that convinceth the world of sinne, and that in the preaching of faith, the Apostle *was once alive without the Law*, that is, without the spirituall understanding of the Law, *but when the commandment came, sin reigned, and I dyed*, that is, when Christ had opened his eyes to see into the spirit of the Law, for you may see, *Act. 9. 4, 5, &c.* the ministry by which *Paul* comes to see himselfe, is the voyce of Christ, *I am Jesus of Nazareth*: then *Paul* comes trembling, &c. so that it is Christ in the preaching of the Gospel which is glad tydings for sinners, remission of sins for beleevers, and this Gospel, this glad tydings, cannot bee rightly held forth to the world, but withall, men must bee shewed that they are sinners, and the emptinesse of duties, all other foundations must be discovered, the danger of not accepting Christ, &c.

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this preaching of Christ and faith in opposition to all legall works and duties, is the means Christ hath appointed to bring men to the knowledge both of himselfe and themselves: it is true, every man and woman without faith, is bitten with the fiery serpent, the fiery Law, but are not sensible of it, till J E S U S come in the preaching of the Gospel, to discover it unto them.

So that this is the reason why Christ is to bee lifted up in the dayes of the Gospel, that sinners who behold him may live.

This is the reason following my Text, *That whosoever beleeveth in him, may not perish but have everlasting life*, this is the main reason of the exaltation of Christ, that men believing may have life, this is ever annexed to the preaching of the Gospel, *Mat. 16. 16. Goe preach the Gospel to every creature, hee that beleeveth and is baptized* (that is, whose faith produceth obedience) *shall bee saved*: This is the reason of the Gospels preaching you see, and this is the reason why Christ came into the world, that men might have life through him, *John 10. 10.* for this end God gave him, *John 3. 16.* God had never sent his Son into the world, had it not been that men by beleevyng in him might have life:

life: and therefore hath Christ left this Ordinance of preaching in the World, that men might be brought to beleeve, and therefore those men are (mee thinks) much beside the Truth and the Gospel, who pretend to hold forth Christ dying for all alike, and yet deny the preaching of the Gospel, the means by which God brings over the souls of men and women to beleeve, *Rom. 10. 17. Faith comes by hearing, and hearing by the Word of GOD*, Those who deny the preaching of the Gospel, deny the meanes of working Faith.

Quest. But may every one that will beleeve?

Answ. Every one to whom God gives faith to beleeve, may and shall beleeve, for *faith is the gift of God, Ephes. 2. 8.* and God works faith by the preaching of the Gospel, and this is the mayn end of the exalting and lifting up of Christ in the Gospel, that men by beleeving in him may have life, and therefore is he to be lifted up as the Serpent upon a pole, above all things, all duties, creatures, legall performances, any thing that the creature may rest upon beneath him: Thus you see, beloved, the truth cleared, that Christ is to be exalted in the dayes of the Gospel.

Use.

Use. Generally three, 1 A word of Examination, 2 Of Exhortation, 3 Of consolation.

1 A word of Examination : and that is double : 1 For our selves in perticular, what say you to this ? Hath Christ been lifted up in your souls above all things ? hath hee had the preheminence above all ? hee who is indeed above all, and in all, and through all ? Have your souls seen Christ, the chiefe among ten thousand ? and is it still so with you ? are you satisfied with him, as the wife with her husband, lying down in the bosome of love, content with him, and him alone, seeing and enjoying all comfort and consolation in him ? Is Christ exalted in your soules as your alone *Priest* and atonement, your peace-maker with God, or else doe you looke upon any thing beneath Christ, as the ground of your peace ? I feare mee the Saints live too much below Christ, and that is the cause of so much sadnesse of spirit, resting upon duties and legall performances, they deprive themselves of much comfort they might otherwise enjoy.

2 Is Christ exalted as your alone *Prophet* to teach you ? are your eyes upon the Lord Jesus in all his dispensations, expecting teach-

teaching from him? Is Christ exalted as King in thy soule? submitting to him in all things, yielding universall obedience to him, and that out of love, submitting to all his Laws and Statutes.

2 Examination, Whether Christ have been thus exalted in the Kingdome, in the Nation, as they desire to stand to him under the relation of a Church, as their Priest, Prophet, and King, and in all these it would easily appeare that hee hath not been thus exalted; hee hath not beene exalted the alone Priest and atonement in deed and in truth, but in word and shew; but duties, preparations, and qualifications, have been held forth with him, and that none but those thus fitted and qualified might in any case beleewe. First, bringing men to the Law, and then to CHRIST, which is a legall way, and not Evangelicall: It is true, the Jews were first brought to the Law, and then to Christ, but under the Gospell men are first to bee brought to the Gospell, to Christ, and then to duties of the Gospell, for all preparations and qualifications whatsoever, which is not of faith is sinne, and I am sure faith comes by preaching of the Gospel, not of the Law, *Mat.* 16. 16, 17. Therefore the preaching of qualifications

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fications and preparations before faith, is sin, for all things before, or without faith is sin.

2 Hath Christ been received as the alone Prophet to teach ? hath his Word beene made the rule of all actions, submitting to him in all things, *Acts 3. 22, 23.* any may judge of the truth of it.

3 Hath Christ been exalted as King, to submit to him as the alone law-giver of his Church of his people ? hath not man been submitted unto ? hath not man sate in the seat of God, making Laws and constitutions of their owne, compelling all thereunto, as once *Darius* made a Decree, *Dan. 6.* That all, that should aske any Petition of God or man for thirty dayes, should be cast into the den of Lions ? so men set up themselves, their owne Decrees, and compell unto it : this is not agreeable to the kingly Dominion of Christ : Christ hath not been exalted King, it is true, there hath been a name of Christ, but that is all : the power of *C H R I S T* in all his offices, hath been rejected, and the truth is, that the generality have been wholly legal, fetching rules from the Law, from *Moses*, and so denying Christ to be come in the flesh.

Legall Churches, Nationall, as the *Jewes* : Legall covenant of workes made with the
Jews

Jews, taken away to us that beleeve, *Heb. 10. 9.* legall preaching, setting up of works with Christ, when the Apostle sayth, *Hee that worketh not, but beleeueth, &c. Rom. 4. 4, 5.* Legall Priests, the very title, and legall maintenance, tythes, but they that preach the Gospel, live of the Gospel. Legall administrations, I meane after legall rules, circumcision and the like, legall prayers and duties to make peace and atonement: legall Laws and institutions, compelling all to one worship, persecuting the contrary minded, because the Jews did so, thus beloved, hath the men of this and former generations, both in this and other Nations, raised up *Moses* from the dead, and put his Laws in execution, under the name of Christ, and so in deede and practice deny Christ to be come in the flesh, although in word they acknowledge him: the Lord open their eyes that they may see farther into the Mystery of the Gospel, and make them more sensible of the mystery of iniquity.

In a word, Christ hath not beene exalted as the brazen serpent upon a pole, above every thing, all duties, prayers, Ordinances, in the hearts of men, and that hath caused so many (as I cannot but judge gracious souls)

to goe with sorrow to their graves, ever kept in a way of working, under a legall bondage, no longer pray and bee spirituall in duty, no longer comfort, as if a Christian lived by Prayer, Preaching, and Ordinances: no, no, beloved, they live above these, upon the Lord Jesus by faith: not that the Saints should not make use of these, but not live upon them: Christ is the Christians life, and so far as hee communicates himselfe in these to the Christian, hee hath cause of joy, but if hee deny himselfe there: for the tryall of the soule, it is to let him see the emptinesse of all things without himselfe, and to cause the Christian to live by faith, *for we live by faith and not by sense*, 2 Cor. 5. 7. But enough of this, here onely let the Saints who are delivered out of this bondage, this spirituall Babylonish, confused captivity, give God the Glory.

Use 2 A word of exhortation to the servants of Jesus: in all things to exalt and lift him up; to lift him up in preaching; in their hearts; in their obedience to him, that Christ may be all and in all to your soules: that you give up your selves a holy, living, acceptable, sacrifice to God, that you who have taken his name and truth upon you, exalt him as your alone

alone Priest, Prophet, King, in your conversation: that yee may be such as become the Gospel of Christ, holy, humble, full of love to all: *as much as in you lyeth doe good unto all, but especially to the household of faith*, that so your light shine before men, they may have cause to glorifie your Father, which is in heaven: and that gain-sayers may bee convinced by your godly conversation: Beloved, if you seeke the lifting up of Christ above all, then certainly your care will be, to live a Christ-like life while you are in this world.

3 And lastly, a word of consolation for poore sinners: Christ is to bee lifted up in the dayes of the Gospel, that men by believing in him, might have life by him: what doe you say to this? is there ever a soule present that wants faith, and is sensible of it, that wants life? Christ came to give life, hee is lifted up now in the dayes of the Gospel, for that very end and purpose, that dead men might have life by him: Is not here mercie? here is a way made whereby sinners may become Saints, slaves may become sons. *Here is a fountain open for sin and for uncleannesse*, if the Lord helpe your souls to wash there. What say your soules to this? is there ever a poore creature bit with the fiery Serpent, with

the sense of the evill of sinne! here is a Christ lifted up for that very end and purpose that poor self-destroying sinners may come to him and live? *Esay 45. 22. Look to me, and be ye saved, all the ends of the earth.* O here is blessed news, a blessed word for sinners, if the Lord give you hearts to make use of it! Christ excludes none, to whom hee gives a heart to receive him: is it not a mercy that God hath provided an object for dead souls to looke upon and live? Truly beloved, it is the richest mercy in the World, where God gives a heart to accept it.

Here is discovered the blessed condition of the poore despised Saints, they are in a saved condition, those to whom Christ hath given faith, they have cause to rejoyce evermore, they have cause to bee filled with joy and peace, *Joy unspeakable and full of glory.* What if they are reproached and persecuted for the name and sake of Christ their Saviour, their Husband, their All in All, the delight of their souls? yet they are happy, and they shall never perish, but they shall one day be freed from all these enemies, *and when Christ who is their life shall appear, they shall appear with him in glory:* that Christ who is lifted up high in their hearts, in their souls here, will lift them
up

up one day as high as himselfe in glory, above
Devill, above men, above sin, and set them
with himselfe where they shall enjoy plea-
sure without sorrow, fellowship
without mixture, and sing
praises and Hallelu-
jahs without
end.



F I N I S.
